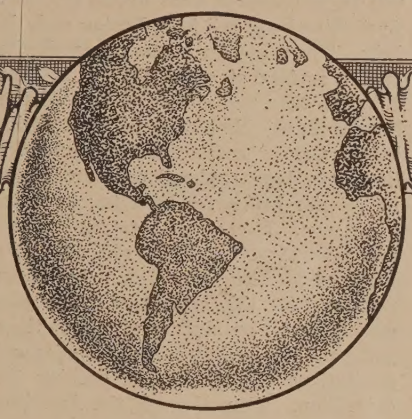
The Universalist Leader

A Journal of Tomorrow

Boston and Chicago

April 9, 1921



Our Great Easter

WE have had a great Easter. From East and West, from North and South, reports are pouring in, each inspiring, together, thrilling. The Murray Crusade has done more than capture the imagination of our people. It has aroused their enthusiasm. It has stirred their deepest devotion. The increase in church membership so far reported is more than fifty per cent greater than last year, and two and a half times that of two years ago.

Better still, in all our churches this is assumed to be only a departure, not an arrival. In many cases there are already larger accessions in view. Best of all is the universal realization that we are striving for a greater Church for greater service.

Universalism, the Inevitable Religion of Tomorrow

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819-1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

Editor in Chief

Frederick A. Bisbee, D. D.

Office Staff

F. I. Adams
C. R. Bullard
L. W. MacDonald

Contributing Staff

Charles A. Alden
Herbert S. Bigelow
Eleanor Bisbee
Garland A. Bricker
Kenyon L. Butterfield
A. Gertrude Earle
Daniel Evans
Roger S. Galer
Frank Oliver Hall
Jesse H. Holmes
Edwin Markham
Fred A. Moore
George Perry Morris
Harold H. Niles
John E. Price
Willard E. Selleck
Edwin C. Sweetser
Joseph M. Tilden
Lyman Ward
L. O. Williams
Stephen S. Wise

THE UNIVERSALIST LEADER is published every Saturday at Two Dollars a year.

ENTERED as second class matter at the post office at Boston, Mass. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 3, 1918.

POSTAGE prepaid in the United States and Canada. Receipt of subscription is indicated by change of date on the address label. Unless notice to discontinue is received it will be assumed that the subscriber wishes his name to remain on the list.

CHANGE OF ADDRESS—When a change of address is ordered, both the old and the new address must be given.

COMMUNICATIONS intended for the paper should be addressed to the Editor, 359 Boylston St., Boston. If sent voluntarily, it is understood that no payment therefor is expected; payment is made only in case of previous and special contract.

Universalist Publishing House

HAROLD MARSHALL, Manager

359 BOYLSTON STREET BOSTON
DORCHESTER AVE. & 60TH ST. CHICAGO

Μιγμα

It is announced that the "Bowdoin," which will bear north the Baffin Land expedition under Donald B. MacMillan, will be launched at East Boothbay, Me., April 9, and will sail from Boston early in July. There are far vaster areas on the earth's surface of which little or nothing is known than many of us realize. Baffin Land is the third largest island in the world, but its western coast of a thousand miles has never been explored or charted and its interior has never been traversed by white men. Ever since his return from his four years of work as leader of the Crocker Land expedition, MacMillan has been preparing for this expedition. The program calls for an absence of two or three years and the leading scientific bodies and institutions of America are backing the expedition. Then there is the American Museum of Natural History expedition into virtually unknown parts of northern and central China, led by Roy Chapman Andrews. Several universities, combining with parties who see possibilities of oil, rubber and minerals, are planning exploration of the unknown Andes between Colombia and Bolivia. British adventurers are coquetting by means of airplanes with the summit of Mt. Everest. And other exploration plans, delayed and upset by the world war, are now taking form again. (*Boston Herald.*)

υ λ

I do not know how to draw up an indictment against a whole people. (*Edmund Burke.*)

υ λ

"I like to know how corporations use their employees, their customs in regard to the twelve hour day, and so on, before I put any money in them, even my modest sums." Thus wrote a gentleman to one of the Social Service Secretaries of the Federal Council of Churches. He referred to a company which had advertised a big bond issue in the morning papers. A telephone call to their office brought the information that the person at the other end of the wire could not see what labor policy had to do with investment. He plainly showed irritation and presently declared that people had been calling up all the afternoon to know what the company's labor policy was. It was a new and incomprehensible experience. The *Herald* considers this one of the most significant signs of our times—this growing desire on the part of Christian stockholders to want to know what sort of ideas and ideals are being carried out by the companies supported by their money. (*Herald of Gospel Liberty.*)

DENOMINATIONAL DIRECTORY

The General Convention

President—Mr. R. S. Galer, Mt. Pleasant, Iowa.

Chairman of Executive Committee—Rev. Lee S. McCollester, D. D., Tufts College, Mass.

Secretary—Rev. Roger Etz, 359 Boylston St., Boston.

Treasurer—Mr. J. B. Horton, 6 Park Square, Boston.

Chairman of Murray Lectureship and of Denominational Literature—Rev. Frank O. Hall, D. D., 6 Mystic Valley Parkway, Winchester, Mass.

Women's National Missionary Association

President—Mrs. Marietta B. Wilkins, 52 Essex St., Salem, Mass.

Board of Foreign Missions

Chairman—Rev. Thomas E. Potterton, D. D., 57 Lefferts Place, Brooklyn, N. Y

Secretary—Rev. Roger F. Etz, 359 Boylston St., Boston.

Universalist Comrades

President—Ralph W. E Hunt, 25 Forest Avenue, Portland, Me.

Secretary—Fred C. Carr, 559 Cranston St., Providence, R. I.

General Sunday School Association

President—Rev. George E. Huntley, D D., 359 Boylston St., Boston.

Young People's Christian Union

President—Rev. Clifford R. Stetson, Springfield, Vt.

Director of Young People's Work—Rev. Stanley Manning, 359 Boylston St., Boston.

Superintendents of Churches

General Superintendent—Rev. John Smith Lowe, D. D., 359 Boylston St., Boston,

Western Superintendent—Rev. L. R. Robinson, 6010 Dorchester Ave., Chicago, Ill.

Southern Superintendent—Rev. Francis Britton Bishop, 1118 So. Court St., Montgomery, Ala.

Southwest Superintendent—Rev. James Houghton, Junction City, Kan.

California—Rev. C. E. Nash, D. D., 1363 S. Alvarado St., Los Angeles.

Connecticut—Rev. Theodore A. Fischer, 409 Edgewood Ave., New Haven.

Georgia—Rev. A. G. Strain, 39 West Harris St., Atlanta.

Iowa—Rev. O. G. Colegrove, Mitchellville.

Kentucky—Rev. Thomas Chapman, Hopkinsville.

Massachusetts—Rev. George E. Leighton, D. D., 359 Boylston St., Boston.

New Hampshire—Rev. Frank W. Whippen, Kingston.

New Jersey—Rev. H. R. Rose, D. D., 815 S. Eleventh St., Newark.

New York—Rev. G. D Walker, D. D., Carthage.

Ohio—Rev. I. V. Lobdell, 72 Brighton St., Columbus.

Texas—Rev. R. L. Brooks, Elgin.

Vermont and Quebec—Rev. George F. Fortier, Morrisville. Vt.

Ontario, Canada—Rev. Leon P. Jones, Ruthven.

UNIVERSALIST PUBLISHING HOUSE

Is a missionary agency of the Universalist Church.

All its resources are at the service of our Church and our faith.

Its opportunities for service are far greater than its resources.

It needs additional funds for missionary publications.

It needs endowed subscriptions for college and public libraries.

It will receive annuity funds, paying interest to the donor for life.

THE Universalist Leader

Two Dollars a Year | 103d Year | New Series | Vol. XXIV No 15

ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.

2. The Spiritual Authority and leadership of His Son, Jesus Christ.

3. The trustworthiness of the Bible as containing a revelation from God.

4. The certainty of just retribution for sin.

5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the abo e principles be professed.

Editorial

Selfishness is self-defeat.

* *

Bumps are a cure for bumptiousness.

* *

Collisions between labor and capital are due to the fact that both are near-sighted.

* *

America is not a mere term of geography. It is the symbol of a new coming of the life of God into the world.

* *

What is the difference between the man who said, "My state first" in 1861 and the man who says "My country first" in 1921?

* *

Help wanted, carpenters and plumbers and shoemakers and doctors and lawyers and ministers who will work for the work's sake.

* *

Religion that is not interested in the daily service of business men need scarcely be surprised if business men are not vitally interested in the Sunday services of religion.

* *

Selfishness is a spent force. A social order based on selfishness is collapsing, just as the fall of the Roman Empire was the collapse of a social order based on slavery.

* *

To Our Readers

You may not receive a *Leader* next week, or some week soon. As we go to press a printers' strike appears certain. It does not in the least affect our own office. Those who work with us here are members of the *Leader* family, giving their best at all times with unselfish loyalty. But we have no press room, sending our forms to an outside plant. When and how, if at all, a time may come when we can not get a *Leader* printed no one can say.

What of the Women of the War?

The landing of twenty-eight young Austrian women at Boston *en route* for Chicago, where they will take up domestic service, is an event of moment. These young women are not peasants, but from the great Viennese middle-class, daughters of shopkeepers and artisans. They left Vienna, the city of want, sickness, and pestilence, for Chicago, where they will find homes, and receive at least the necessary clothing and food to keep body and soul together. Nor is it purely charity on the part of the Chicago housewives, to take these girls into their homes, for herein lies a solution of their servant problem. It is a question of give and take. Having learned that one nation can not suffer without affecting every other nation of the world, we can not look with indifferent eyes upon the conditions of Central Europe. Over twelve million men died in the war, which means that approximately that number of women and girls are left fatherless, brotherless, and husbandless. Some of the girls who come over may marry our American men, which will, in some cases, prevent our own girls from marrying. But that is only another item of war cost. Only when every one, regardless of nationality, bears a part of the costs of the war, can a stable readjustment of world affairs be brought about.

Jesus

Into a world of false gods and hypocrisy came Jesus. He told men that God was not a graven image to be made by men's hands, but a spirit, and further, that He did not necessarily dwell in temples made with men's hands but was not far from any one of them. He told them that the sacrifice of God was a contrite heart and that the prayers which were heard were those that came from the heart and not from the lips. He not only told them that God was spirit but also that they who would worship Him must worship in spirit and in truth. If his gospel was anything above another it was a gospel of love and good cheer. Walking, as was his custom, into the synagogue on the Sabbath day, he went up to the pulpit and read from the book of Isaiah, "The spirit of the Lord is upon me; because he has appointed me to preach Good Tidings." He gave men the abundant life. He worked the works of the Eternal. He went about doing good. In the midst of jealousies, suspicions, hatreds and greed, he taught peace, love and generosity. And so to-day, because Jesus was the gift of God's love, and because his gift to the world was love, it is no more than right that we show our love to him and the things for which he lived by uniting ourselves with others for the advancement of his Kingdom.

PROHIBITION

DISCUSSION is always interesting and results are always heartening. Wherever prohibition has been fairly tried, it has proved a great blessing, from every standpoint. The only fault-finders are those who have not lived in states where prohibition has been enforced and where the people are not sympathetic. It is commonly thought that the people directly chargeable with prohibitory laws and enactments are the so-called temperance reformers.

The temperance reformer has, of course, had a large share in this matter, but there is another element that is directly chargeable with this whole business which the public does not take into account as it should.

Big business decreed some years ago that booze should go. It would be hard to mention a single great industry that can be run by inebriates. Great industries require the skill of a sober head and no other kind of a head will do. It has been years since the American railway operative could hold his job and use liquor. Almost any American city under prohibition is eloquent in appeal. Birmingham, Alabama, is such a city. Prior to prohibition in Alabama, it was a continual problem to take care of the criminals made so from drink. The city erected what was called a million dollar jail. This city prison is now vacant and the county jail can take care of all the city prisoners along with the county prisoners and have plenty of room. The situation is practically the same in hundreds of other American cities. The work house operated by the Government for the city of Washington has extensive grounds which the superintendent now finds it difficult to keep up. Before prohibition the drunks from the District of Columbia were ample in number to do all the work of the institution. Now there are so few that it is a problem how to carry on the work on the farm and grounds.

These are facts that no fair minded man can gainsay. Prohibition is a part of the Constitution, and it behooves every patriotic citizen to uphold the Constitution. We can not be one hundred per cent American and connive at the breaking of prohibitory laws.

It is unthinkable that any state will ultimately wish to become wet again. Big business is lined up on the side of prohibition.

* *

THE RELIGION OF A POLITICIAN

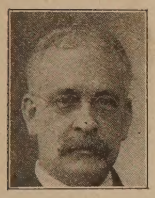
EVERYBODY loved or respected Champ Clark, and everybody sorrowed when he died. Even those who were opposed to him, and afraid of him, honored him for his sturdy integrity and his patriotic loyalty. Few thought of him as a preacher and he himself denied being one, but when he was called to pay tribute at the grave of an old friend, he showed his heart, and behold, it was filled with a simple and wholesome religion, which humanity craves in place of the vain speculations of the ambitious parson.

Tender was his tribute to his old friend, praising him not for material achievement, but because he was simple as a child, honest as the day is long, faithful to his friends as the needle to the pole, in war a good soldier, in peace a good citizen, and then, seeking the source of a worth-while life, Mr. Clark said:

> "Search the Scriptures" is an injunction laid upon us by the Master. "Search the Scriptures," say I—a man of the world, in love with the world. "Search the Scriptures," though the inspiring hope of the Resurrection were only a splendid dream. "Search the Scriptures" as a matter of plain, practical, every day philosophy.
>
> Do you yearn to place your name high on the scroll of fame as a poet? Take the Psalms of David and the book of Ecclesiastes as your models.
>
> Do you aspire to write prose, the tersest and most sublime? Begin with the most stupendous sentence ever penned, "God said let there be light, and there was light," and stop not short of the last word of the Book of Revelation.
>
> Without being a preacher, or the son of a preacher, discarding even the faintest claims to saintliness, I may, nevertheless, as an American layman, express my opinion upon the loftiest theme that ever engaged the human mind, and it is this: Religion is as much a necessity of the soul as bread is of the body. Wisdom, revelation, reason and hope conspire to teach this. All experience proves it. I answer the preposterous and heartsickening dictum of the French materialists—"Death is an eternal sleep"—with the triumphant declaration of Job: "I know that my Redeemer liveth and that he shall stand at the latter day upon the earth."
>
> Even Voltaire, the greatest man that ever bore the name of atheist, after eighty years spent in ridiculing religion through seventy octavo volumes and numberless pasquinades; after being crowned as a god by an idolatrous people in a Parisian theater; after furnishing the raw materials out of which a hundred pinchbeck infidels have built reputations dazzling as the Aurora Borealis, baleful as a comet and ephemeral as the rainbow's glory—ever he, old, shriveled and decrepit, in that awful hour when his soul was required of him, manifested so little faith in his pernicious teachings that, in bitter agony, he exclaimed: "O God, if there is a God, have mercy on my soul, if I have a soul."
>
> What a contrast to his dismal wail from the brink of eternity was the last scene in the life of Phillips Brooks, bishop of the diocese of Massachusetts! When that illustrious ambassador of God was called to his final reward, with his dying breath and with unfaltering trust he murmured: "I am going home."
>
> Across the sea, long since, Cardinal John Henry Newman, after a long life devoted to the service of his Maker and for the betterment of his fellow creatures, was laid to rest in historic ground. His death was the occasion for an outburst of that generosity which is one of the crowning virtues of English-speaking people. No renowned statesman, no invincible warrior, no conquering hero, no famous man of letters, ever received such tender and innumerable tributes of praise.
>
> He had written no great poem, but he had penned one inexpressibly pathetic song of the soul; and long after Voltaire's philosophy has been relegated to the dumping ground of exploded theories, men, women and children, when weary and in distress, will sing, and in singing bless the man who wrote it—
>
> "Lead, kindly light; amid the encircling gloom
> Lead Thou me on.
> The night is dark and I am far from home;
> Lead Thou me on."

Editorial Correspondence

From the Southland



THERE came a day among these recent March days when, according to the Government reports, the mercury reached a higher altitude in Boston than it did in Miami! I read letters written on that day, telling how the Bostonese did swelter in their heavy raiment, while here in the tropics we were eating and drinking and sleeping and loafing in an abandon of salubriousness. And we said unto ourselves, why should we go north, there to be alternately frozen and melted, like unto a dish of ice cream, and spoiled before we are eaten!

"Of course," lots of people say, "Miami is a paradise in winter, but how do people exist there in the summer?" But behold, another overthrow of our judgment; Boston—and even Montreal—is hotter in midsummer than this Magic City of South Florida, where the mercury never has been known to go above 96, and that but for a very few hours. All this is written not from the standpoint of the real estate agent, that all-pervasive force in every new and booming city, but from the point of view of the Universalist missionary.

There are two missionary objectives here, the first and most conspicuous of which is the unparalleled procession of people from all over the world which passes through our streets during the six months from the first of November to the last of April. In this procession are representatives of every condition of life. It is supposed that only the rich and pleasure-seekers come here to disport themselves—and there are many such filling the big hotels—but the great mass are people of the middle class who have come here for rest, together with a considerable number of the poor who have found a way to get here in pursuit of health in order to escape the rigor of the northern winter, with its sudden and radical changes of temperature. This great and varied procession is our first objective, and is worthy of much attention.

We have had in the last few years a group of ministers, some of them conspicuous, who have "got cold feet" in regard to establishing churches, and have been shouting, as though it were good news, that we do not want to build up churches; all we want to do is "to scatter the seed of our faith!" There is just enough truth here to be dangerous, and it is noticeable that there are two classes who are enthusiastic disciples of this method—those who have a good job, and those who haven't any! And there are good, kindly, brotherly, Christian churches, whose professions of altruism are Brobdingnagian but whose practise is Lilliputian, which hang around to gather the harvest from this seeding, and claim it as their own! But still there is a truth here we can not afford to overlook. We must scatter the seed, and we must also conserve the harvest, so that coming generations may have some seed to sow.

Never has there been a better opportunity to scatter the seed of Universalism than right here in Miami. Though we have not won the hearing of great congregations, yet we have made an impression. We have had only a small attendance at any one service, though we have had a larger average than many an old established church up North, whose minister is sitting back thinking his work all done! Taking the aggregate we have pretty well covered the United States of America, and through our hold on the newspapers in which Universalist sermons are published every week we are reaching more than 25,000. Now this is scattering the seed, and it is good work.

But this is all made possible because somewhere and sometime there have been Universalists with sense enough to organize their work in churches and conventions, and to mobilize their men and women into a working membership, and to instill into their minds and hearts a heroic and self-sacrificing spirit, so that when they came to this Mission city they did not forget that they were Universalists, they were not ashamed of their religious heritage. And we are establishing here, not a hyphenated freak, but a Universalist church, big enough and broad enough to welcome any sincere worshiper and to give opportunity to any who would serve.

The second missionary objective is among the permanent residents. There is no city in America growing so rapidly—a 440 per cent increase in the last ten years. Here is an abiding city of more than 40,000 people, and, unless something extraordinary happens, in ten years from now it will have a population of 100,000. It is our business to gather some of this population into a church, not a movement. It is interesting to note how our reliable workers trace their descent from ministers who stood for a distinctive message. Our moderator is the spiritual child of Dr. Shinn; our treasurer is a religious product of Dr. Conger. These two are good samples. They became Universalists long ago and they have "stuck" with splendid fidelity, working in other churches until they had one of their own. It is from such Universalists that we build enduring and productive churches, from which we shall scatter seed effectively. This young church, only five months old, needs encouragement and help. We need a modest working plant, and we are going to have it, and have it without selling our birthright for a mess of pottage.

Miami is to be a great center from which we are to reach out and establish new centers. There are literally hundreds of places in Florida which would welcome a Liberal Gospel. Over across the state at St. Petersburg much the same conditions obtain, and opportunity looms large. At Tarpon Springs we have a beautiful church and parsonage. Mr. Butler is doing fine work in both these cities. In the northwestern part of Florida, there are real churches at De Funiak Springs and Pensacola under the pastorate of Mr. Ross and Mr. White respectively. I simply mention these now, sometime I will try to do them justice. Consider, then, that there are so many rapidly growing places ready for the liberal faith, and then think of the attempts, not suicidal but murderous, to split the interests in any one place. Well, the basic rule upon

which we all need to stand just now is to mind our own business!

There are many churches in this city, all Orthodox in profession, but some are violating the integrity of their belief by ignoring it completely and proclaiming with joy and gladness the larger message of the Gospel. It is curious that sectarian differences seem to arise only between churches of the same name. We have here the Southern Methodist and the Northern Methodist, the Southern Baptist and the Northern Baptist. And now the oldest church in the city, the First Presbyterian, has split into "Southern and Northern." These differences are at present upon theological, not geographical, grounds. The Northern branches are more liberal, the Southern decidedly Orthodox, and they do not love each other.

But, as a general thing, all of our churches and ministers are seriously interested in public affairs. Recently two of the clergymen swore out a warrant for the raiding of a gambling resort, and, because the police were slow in getting on the job, the two parsons stood guard over the place for most of the night. This precipitated a wide-spread discussion as to the duty of ministers, some insisting that they should stick to their own business, and others commending their nerve and courage. On general principles I do not want the ministers to do police duty, they have a bigger job, but mostly the people who criticised these two men did not recognize that it was the citizens who had failed in their part. What every one should say is that, because of the cowardice of the people, the ministers were forced to become emergency troops. And what the ministers should say is, "When you people in the pews attend to your business we will mind ours."

The joke is on our most popular minister. The janitor of this big temple had a room to rent and so he put out a sign on the front of the building, reading, "Room to rent, for sleepers only!"

F. A. B.

The Wisdom of the Workers

V---The Socializing Force of the Sunday School

Robert D. Towne

THE Sunday school is a democratizing and socializing force. Here is the aspect of this great institution which may well inspire the secular pen.

We have already established the fact that, historically, the Sunday school is intimately bound up with the whole movement of democratic government and popular education. It is a still more inviting task to record its influence in the midst of the vast streams of social and community life which have characterized the modern increase of peoples, the rapid growth of cities, and the outflowering of those multitudinous new interests, pleasures and associations which we have been wont to celebrate as the fine fruit of Christian civilization.

If I may be permitted to be personal in order to give just the right emphasis to the facts I have here in mind, I will recall experiences which must be common to millions of American men, women and children.

One of my earliest recollections as a boy living on the farm is of the washing, combing and dressing on the Sabbath morning for Sunday school. Of course, I didn't like that. No boy who has run barefoot all the week ever did like that soap and towel treatment.

Now read a little about that rural England of 1780 in which Robert Raikes set about organizing Sunday schools: "No one can intelligently grasp the great incentive to the modern Sunday school movement without some knowledge of the physical, intellectual and moral conditions of the masses of that day. The farming classes bulked large in rural England. They were poorly housed and not well clothed or fed. The rustic dwelling was rudely put together of stone or pebbles mixed with mud, with a mud floor, a thatched roof, a smoky atmosphere, and little warmth.

"Geese, chickens, pigs and people not infrequently found shelter together. The commonest article of clothing was the smock, a sexless garment. Illiteracy was common. There was no system of national or popular education. A private school kept by a woman was called a 'mam' school. If kept by a man it was called a 'gaffer' school. It was not easy to find a poor man who could read. Ignorance and vice abounded among the lower classes in city and country."

And now comes Robert Raikes, the editor, upon the scene. "His mind was turned to this work by seeing the neglected, ragged children playing, quarreling, cursing, fighting and using language too coarse to repeat. He went to the homes of these children to see how they lived. It was useless to appeal to their parents. So he began directly with the children, in the belief that ignorance is the first cause of idleness and vice. The children were required to come to his Sunday school with clean hands and faces, hair combed, and with the best clothes they had, Raikes sometimes providing shoes and better clothes."

And there you have with ideal brevity the first great social function of the first Sunday schools. The well-washed, laundered and manicured folks of to-day, living comfortably in their warm, well-built houses, must not forget these things.

Clean faces and clean clothes are a tolerably new thing under the sun. And look what great business industries have sprung to life in the wake of this movement of physical cleanliness and comfort!

So when my good old aunt made me miserable with a Sunday clean-up I was just a boy and not a historian. Bless those patient, earnest Sunday school workers whose gospel made them missionaries of soap and water and towels and clean clothes to all that forlorn tribe of humans who up to the very threshold of our own times lived in squalor, filth and

all uncleanliness—the environmental seat and source of these terrible plagues which every so often ravished and destroyed whole stretches of Europe in the good old pre-Sunday school times!

Another personal recollection. After I was got to Sunday school and lured out of that afflicting self-consciousness which seems to belong with work-a-day clothes I made the agreeable discovery that I liked to be there. The Sunday school brought me into clean and happy association with other boys and girls who had been similarly scrubbed and embellished.

And there you have the next great outstanding force in the modern Sunday school. It may seem that the Sunday school is no longer the sole gateway to a clean social life. There are so many other ways to get acquainted open to us now in our thronging cities, as well as in all our village and country communities.

But wait a minute. Look up and down the long streets of our cities. Think of the isolation in the midst of this thronging life. Now let the church and Sunday school drop out of the picture. And then consider whether there is a single door left open through which either the boys and girls, the youth and maidens, or even the grown-up men and women of our cities can walk into clean and pleasant relations with their fellow beings.

Once more. When I was fifteen I found myself in a situation that must have been common to uncounted numbers of other men at that age. I went to work in a mill in a small manufacturing city. For more than a year I was without a single friendly contact except such as I might have made in the saloons or resorts of that city.

Then one day a minister found me and took me to his Sunday school. I was soon in a literary and debating society. That Sunday school led me to college, to an education, to a chance in life.

And there you have the next great outstanding force which has made the Sunday school one of the most beneficent agencies in our civilization. The Sunday school has washed up, introduced into wholesome society, outfitted with generous aims and ambitions, and pushed on to college and to a useful career literally millions upon millions in the course of the century and a half since it began to operate.

And now what has been the actuating impulse back of all this wonderful achievement? It has been the most splendidly Christian thing I know anything about. Talk about Americanization movements—about democracy and popular government. Here is a movement that has not flourished on hate, that has not preached up bitterness and wrath, that has never dealt in guns, brickbats and violent disorder.

The gradual refinement of manners, the increasing pleasure of social intercourse, the growth of good language and polite conversation, even the development of dress and personal adornment as the mark of intellectual and moral culture, and out of these the development of that great organization of business and employment which constitutes another of the great assets of civilization—all of these multiplying beneficences are justly to be set down in large part to the credit of the American Sunday school.

Here Come the Men

The Rev. Eleanor Bisbee

OF course this does not mean that men never came before, but it means that here come some men with another experiment.

Thirty-three men—real A No. 1 *men*—were in Sunday school at the first Universalist Church, Cincinnati, Ohio, Sunday, March 20. Two weeks earlier there were only three men in that Sunday school. Now maybe these thirty-three men will not be a permanent Sunday school class, but the fact remains that their first move was to use a Sunday school as their avenue of approach. The experiment being tried here means something to the denomination. In its initial stages no one can prophesy its future, but because it is a serious attempt it is worthy every thoughtful person's attention. We shall expect to follow up this preliminary account with reports of what develops, reporting things exactly as they occur, so that, with either success or failure, all churches may profit by watching step by step what goes on in this church laboratory at Cincinnati.

Early in March I spent some time at the A. Nash factory. No one urged me to do so. I did it of choice, for a few years ago I saw the A. Nash Company doing a very small business in very small quarters. Later I read the accounts of the application of the Golden Rule there and of the miraculous results. Naturally I wanted to see for myself what was going on, and so I witnessed the events that were the origin of this movement in the church.

The Golden Rule was applied in a clothing factory and the result was so near to a miracle that people are still coming from far and near to witness it. Furthermore, the president of the company has become a counsellor to all kinds of business men. I sat in his office several times listening to conferences on business. A manufacturing optician came in for a solution of his labor problems. A young lady came for support of the minimum wage law. A jeweler came with his troubles, and so did others, all with problems that are vital in the present day. Over and over again Mr. Nash put across to these people the fact that the Golden Rule is not a system but a principle; it can not be taken up in stated form, but must be a personal, impelling motive from within. So ever and again searching men's hearts, reaching for the basis of their problems, Mr. Nash asked, "What is your source of principles and spiritual impulses?" and also, "With what Church are you connected?" The men understood that this was asked in no ordinary way and they answered honestly. There were often agnostics among them.

Among those who came to the office was a young man with a problem and a strength of character that one can not forget. His position is that of head of Industrial Relations for a manufacturing concern employing over eight thousand people and doing over one hundred million dollars worth of business a year. This young man is an agnostic with unlabeled Chris-

tian principles and courage that can not be disregarded, and he stated frankly that he had not been inside a church for fifteen years.

Another man was from the Universalist church in Wausau., Wis. His own pastor's request and business interests brought him to Mr. Nash, but he had to answer the question of his present church affiliation by admitting no connection.

To such men as these Mr. Nash told of the church that he himself represents and of its pastor, Rev. Harold Guy Don Scott, not going into extravagant praises but stating facts of what the possibilities are and of conditions as they now exist. Mr. Scott has also reached some men of broad social vision but skeptical about churches. The time had come to do more than talk.

On Monday evening, March 14, sixteen men met for dinner at the Hotel Metropole. They included Mr. Nash, Mr. Scott, Mr. Littell and Mr. Ziegler, trustees of the First Universalist Church, and there were the two men already individually referred to in this article and others like them. Six men were members of the First Universalist Church, two were Universalists from elsewhere, six were avowed agnostics and the remainder were in a state of religious doubt. After dinner each man was called on to rise, state his name and business. The list follows, and nothing could better indicate the caliber of the meeting:

Orin Littell, cashier Lincoln National Bank. Phil Ziegler, publisher of the *Railroad Clerks' Magazine.* Carl L. Hudson, steel worker. Fred Zoff, cutter with the A. Nash Clothing Co. E. W. Watson, insurance man. E. P. Zeumer, plant physician, Proctor & Gamble. Lee J. Zoeller, head of Industrial Relations, Proctor & Gamble. J. L. Rusland, cutter with the A. Nash Co. W. H. Harris, assistant designer with the A. Nash Co. R. A. Carson, designer with the A. Nash Co. S. Howard Swope, insurance agent. W. A. Milne, department head, the A. Nash Co. Gus W. Comello, manufacturing superintendent of the A. Nash Co. Harold Guy Don Scott, pastor First Universalist Church. W. J. Redhill, with the State Industrial Commission of Ohio. Arthur Nash, president the A. Nash Co.

Was this a booster meeting to "catch" these men for the Church? It was not. It was a serious effort to offer certain advantages of the Church for their use. It naturally fell to Mr. Nash to state the purpose of the occasion, and so I quote the statement that he repeated to me later in his office, which is briefly what he said at the dinner:

> "I would begin by telling you what I just told a large group of employers at a meeting in New York city.
>
> "In facing our common problems we can not make the basis a theistic one or even center it on the exact nature of the Man of Galilee, for there are too many differences on this subject. Therefore the basis must be one that is given expression in our constitution, which grants the right of every man to worship or not to worship according to the dictates of his own conscience.
>
> "However, I do believe that we can unite on the principles set forth in the Sermon on the Mount, although we might not agree as to whether these were purely ethical, or whether they should be regarded as 'the gospel.' Everywhere that I have gone I have found kindred spirits to those assembled around this table tonight. I have found men who have lost all hope and confidence of any real accomplishments for the progress of humanity through the organized Church. I have met many agnostics who are beautiful Christian spirits. I have found among them a sincere desire for co-ordination and co-operation among similar thinkers. So many such men have I met that it has created an earnest desire in me to organize a free-thinking or truth-seeking class to be made up of this type of personality."

Mr. Nash further stated that all questions will be open to the frankest and freest discussion. Telling the story of the boy who, upon first learning the truth about Santa Claus, remarked to his sister, "Well, I think we'd better investigate this Jesus Christ story too," he reminded them of the sacredness of Santa Claus to believing children and yet the justice of honest investigation as the children grow up. So must all sacred matters stand the test of honest investigation in their turn. Once a theory or practise has been presented by some one who speaks authoritatively on it, then, whatever the subject, the class should feel free to turn the light of reason upon it.

Mt. Littell as a trustee of the church welcomed the class to the Sunday school so long as it keeps within the bounds of "reason."

In his turn Mr. Scott tactfully and frankly stated that not only is it his hope to see the men using the Sunday school, but as pastor of the First Universalist Church he believes in its efficacy as a growing institution on the ruins of Orthodoxy.

Discussion brought some plain speaking. Dr. Zeumer said, "Thinking people do not go to any church, and among others there might be objections to going to a Universalist church." To this Mr. Swope replied that any one fearless enough to join such a class at all would have no prejudice as to the place. Mr. Nash questioned if there was any church beside the one suggested that would stand for it, and emphasized the fact that conscientious reasoning and action *must* get into some church and from there it would be adopted by others as was our doctrine, which was first hated, then tolerated, then embraced. Inasmuch as the class is to seek a social gospel he also urged that the church "is the mightiest instrument available for getting across any kind of gospel," and that in isolating a movement such as this practically the doors of the world would be closed to it.

"I will call up five men every day from now till Sunday," declared one man, and all declared a positive intention to bring men and more men to such a class at the First Universalist Church. That is why thirty-three were present March 20. At that time Mr. Nash again presented his idea of such a class, saying, however, that his idea does not necessarily represent the opinion of the entire class, as he is "exceedingly anxious to prove that one class in at least one church can be run democratically." Mr. Milne presided and Mr. Zoeller, Mr. Swope and Mr. Redhill were appointed a committee on program for the next meeting, on the Sunday following Easter at the regular Sunday school hour.

It is a new movement. What will become of it? It will either succeed and influence all other churches and many people outside of any church—or it will fail and you will draw your own conclusions about it.

Why do we give such publicity while it is in a purely experimental stage? In the first place, publicity is a challenge to the men to make good. In the second place, this is no minor experiment. If it succeeds it will be a force to reckon with according to your approval or disapproval. If it should fail, the experience is yours to profit by. With the possibility of its succeeding and growing, the denomination ought not to become acquainted with it only after it is at the height of its power, but should understand it at the beginning and grow up with the idea. To that end we hope to keep our people informed about it from now on.

I have personally known (but not studied) a few similar movements. This one is unique in that it is under the auspices of a church whose statement of principles is itself the sort of social gospel that these men are daily practising under no church name. In the initiating of any such thing by any church, evidently the origin depends upon some man or men who use their church influences in their own lives and point out that connection to those with whom they have business dealings, while yet permitting others to exercise their own right of private judgment and belief. Others can do as Mr. Nash is doing in reaching the men. That is the first lesson from the experiment.

As to the propriety of such a non-sectarian, semi-agnostic class in a church, while those not in open sympathy with the principles of any given church should probably not be in a position to dominate the affairs of that church unless they induce it to change its principles, certainly a Universalist church should be peculiarly ready to lend its room, its equipment and its endorsement to any group which will enter its doors with a sincere desire to study any affairs of God and Man under the standards of Reason and Truth. Furthermore, the church entertaining such a class should heartily work with it in applying such principles and truths as it can establish on a sound foundation of honest study and experience.

May this Cincinnati experiment overcome the failings that have developed in some similar attempts, and then may the good it achieves be harvested in tangible achievements for the religious and social orders.

How a Universalist Church?

Frank J. Arnold

WHEN a boy, I recall a pamphlet headed, "Why a Universalist Church?" To me now after studying the enrolment at one of our divinity schools, comes not the question above, based on fear of our rivalry and competition as a sect, but the query vital to our growth if not our existence, "How a Universalist Church?"

For the spread of the Gospel and the work of Christ on earth, two agencies, the pulpit and the pew, are so closely inter-related that it would be difficult to tell how the one could "carry on" without the leadership of the other, or a pulpit, no matter how inspired, do a great work without the aid of the "minister's lengthened arm," the consecrated layman. However, the history of all movements, political or religious, shows that they owed success to the quality of their leadership. The Church is no exception, and the maintenance of a strong ministry must be its first consideration.

What makes a minister? "Devotion and right living" has long been the answer, but I believe we have too long held this incomplete definition. In the Middle Ages, any man willing to take the vows and keep them became a "holy man." His vigils, fasts, and shut-in life developed his mind and disciplined his soul, but his body suffered for want of exercise. The present cartoon campaign against the alleged advocates of a "blue Sunday" shows that this ascetic, weak type is still the artists' model for a minister. With the establishment of the Protestant sects, the minister rose to proud estate. The leading, if not the only, scholar of a community, he was at once teacher and preacher, and often political leader as well. As living conditions changed, due to towns and cities claiming the churches, the minister could no longer support himself from garden or farm with occasional assistance from his parishioners, and salaries were paid. The traditional conservatism of rural communities and the parsimony of many small churches has since kept the pay much below even the needs of the minister. As men in other walks prospered, difference in economic condition caused the minister to lose social rank; the founding of schools took from him his work as a teacher, and political developments caused others to supplant him as adviser in affairs of government. Such strong men were not needed or attracted, and "devotion and right living" were accepted tests of fitness. This caused a reversion to the "good man and devout" type of the earlier days, a type which present methods of recruiting seem to encourage.

The twentieth century and the Church which must guide it demand broader qualifications. The coming minister must not be shut within his church or his parish, large though they may be. The results of the World War, speedy communication, and common interest make us world brothers whether we admit it or not. Our leader must be interested in the general progress of this great humanity toward better things, whether these things be labeled sanitation, education, abiding patriotism, morality, or a deeper religious life. The minister should be possessed of the age and education of a high school graduate before he enters divinity school. A college education is desirable and practically demanded, but that he may acquire at the same time as his ministerial training, and his choice being made will cause him to shape his college course more wisely. A boy need not necessarily have displayed a large amount of the then unnatural abstract quality of "goodness," nor as a young man be said to be religious or "too good for this world," to qualify him for the ministry. He should, however, show a marked tendency to be helpful, sympathetic, brave in asserting right, and willing to fight for an idea

Such a youth will easily develop into an ethical, moral man, and will learn that ethics and morality are founded on the precepts of the Great Teacher, and that love for man springs from the fount of the love of God. Respect, admiration, reverence, worship, are the successive steps of such a man upward and onward till he finds his soul bound to its Creator in a lasting tie, real religion.

It is this type of virile, keen, altruistic man that must be had to reprove and lead the forces of the Church in this time of economic unrest, political upheaval, and moral relaxation. No scholar in his study, no orator from a pulpit, be each never so masterly, can write or speak words that burn for purification and regeneration unless the author is prepared to do, to exemplify, to lead those roused by his appeals until they catch his spirit and purpose, and then go on to show others in the narrow way. Again I say the minister must be a leader for general progress, a social being, not a recluse; a man abounding in life, not one who asks and expects respect for his office to conceal his lack of those elements of strength which influence men.

Yes, but why set the standard higher when the supply is already insufficient to man our parishes and to establish missions? The question is pertinent and not unanswerable. Any group in society, a club, lodge, or fraternity, as well as all schools, gives testimony that no improvement is made in the personnel of a group if the new member finds the majority of a lower type than himself. The navy never gained strength by retelling the false story that most of its men were those who had a reason for leaving home and shore. West Point finds its best disciplinary asset in its traditions. A physical slouch or moral weakling knows that he can have no place among the erect, manly boys of the military academy, and therefore the applicants are apt to be strong both in body and character. To make the ministry appeal to the imagination of the young men we need, it must be thought of as a real man's job, a place for action, a challenge to all the best that is in him to bring about results that are worth while.

Secondly, the minister must be paid enough to allow him to maintain his self-respect and have the respect of others. Why are ministers allowed store discounts in many places? Why do some railroads issue cards to the clergy for reduced rates of transportation? Why are hundreds of ministers still afflicted with at least annual "donations" of excess supplies and cast-off clothing? Because charity with humiliation must in part make up for what the salary is inadequate to cover. A profession paying less than $1000 as an average salary is apt to attract only those whose ardent zeal is likely to turn later to bitter disappointment, or those who expect to be glorified by their calling.

When isolated recruiting stations failed to maintain our army at the desired number, officers were sent into the towns and hamlets, and the man thus sent was a good talker, wore his uniform well, showed pictures of army life, gave out literature showing its advantages, and the quotas were soon filled with desirable material. Why should we wait for a youth to decide unassisted, or with a little urging by the local minister, before we try to get him to attend our schools to fit for our service? How many parents are able or willing, let alone anxious, to set forth to their boy the opportunities and rewards of a minister's life? Why can not the members of the staff of our divinity schools become in turn field agents for recruiting? Is it not possible for them or clergymen of presence and power to visit our parishes and address meetings organized by the local pastor? To these meetings both the young people and their parents should be invited. Personal, private talks should be had later, not only with those interested, but with those they think should be interested, and a ministerial career outlined and explained. For financial return it can never hope to compete with big business, nor, for some time, can it be shown equal in salary to law or medicine, but even before the day, I think near by, when adequate pay will be given our spiritual advisers and leaders, the field agent has no impossible task before him because of the many arguments we know which should appeal to those to whom opportunity for service and for personal influence rank higher than money return.

How a Universalist Church? A larger number of ministers sought from those young men we wish to fit for the work; a training that will enable them to minister ably among present-day conditions; a salary adequate to make these ministers independent of charity during active service and to provide for them in old age.

What the Layman Wants to Hear from the Church on Industrial Issues

Harold A. Hatch*

I BELIEVE that the Church will render her greatest service by rededication to her task of teaching the foundation of our faith and the way of building upon this foundation, *i. e.*, by teaching in season and out of season (1) the universal fatherhood of God, from which follows the brotherhood of all men and the supreme value of every personality, be the person good, bad or indifferent; (2) the sovereignty of Christ, from which follows the duty of using always and without compromise his method of construction.

What will this rededication cause the layman to hear from the Church on industrial issues, be these issues national or personal?

The dominant motive of industry, either of nations or of individuals, is self-interest, and its method is war, active or latent. Christ demands that this god of self-interest be dethroned and this his method

*Mr. Hatch, of the firm of Deering, Milliken and Company, is an elder in the First Presbyterian Church of New York. He is putting his ideas into practise in his own business.

of war be repudiated without compromise, absolutely and finally. As illustrations: The layman will hear the Church demand that the tariff question be treated not from the standpoint of what appears to be most advantageous to American interests, but what is best for the one family of mankind; that immigration be unrestricted, or, if regulated at all, be so regulated as to inflict neither slight nor injury upon any group in the one great family of God; that in the treatment of the debts owed this country by other countries, the principle of service, not of self-interest, shall govern; that our navy and army, being instruments for the infliction of injury, be not reduced but abolished.

This latter point is vital, for the principle of defending oneself at the expense of others is the negation of the Christian method of life.

Military establishments are at best instruments for the infliction of injury upon one group of the family for the apparent good of another group, but there is no place in the Kingdom of God on earth for the use of evil to overcome evil. At the inception of his ministry Christ refused to accept success, *i. e.*, sovereignty over all the kingdoms of the earth, if to be gained by an evil means. At the end of his life he refused to use his limitless force, his Father's "more than ten legions of angels," to overcome his enemies. He clearly instructed his followers, many of them such as we would deem weak and helpless, to follow his method of overcoming evil by good, at the same time warning them that his method would subject them to persecution and not seldom to martyrdom.

Nothing is more clear in the light of his life and teaching than that the endorsement of war for any purpose is a denial of him.

Turning now to the application of our foundation principles to industry as affecting individuals: The layman will hear the Church demand that the relations between employer and employee be free and fraternal, that they treat each other as partners, serving together the whole family group.

Each partner receives a wage of which he is worthy, and wherever, as in our own country, capitalism is the established order, each partner shares equitably with all other partners the excess of production over wages and salaries, and each partner treats his share of this excess as a steward, on the principle that there is no such thing as private property in the philosophy of Christ, but merely instruments of service.

In a family each member has his or her own specific task—all do not sow or reap, all do not cook, all do not teach—so industry can be considered as a great family, divided for the sake of efficiency into small families, and they in turn into smaller families or companies, each company with its own specific task, this one producing clothes, that meat, and that steel.

Is it conceivable that the miseries contingent upon unemployment should be inflicted upon a large section of the first group because of a temporary slackness in the demand for clothing? As soon would one expect a farmer to turn his children out of doors in winter because farm work is then slack.

The layman will hear the Church demand Unemployment Insurance.

Or is it conceivable that when sickness overtakes a member of the meat group his hire should thereupon be withheld from him and his family? Does one so treat a number or one of his own sick children? The layman will hear the Church demand adequate sick benefits for each member of each group.

Or can we visualize a group in which the hours and conditions of employment are such as to preclude sufficient time for recreation and worship? Such a picture would be a denial of the supreme value of each of God's children. Not in such an atmosphere can personality attain its full richness and growth.

Turning now to the consideration of the application of our principles to the abnormal individual as opposed to the normal. The layman will hear the Church demand that the police, the court, the prison, form one redemptive trinity, that none of the three should usurp the prerogative of vengeance, which rests in the Deity alone, and that each should work in cooperation with the others to cure and restore to usefulness.

The layman will hear the Church protest against capital punishment as being just as clearly a denial of the way of Christ as it was when the "Master stooped and wrote upon the sand."

When the common people hear the Church preaching these foundation principles and demanding of itself absolute allegiance to them, then they will no longer listen to those who call the Church insincere or call her the handmaid of the mighty, but rather they will know full well that she is the herald of glad tidings, and then, as of old, the common people will hear her gladly.—*From the Christian Work.*

Why Go to Church?

The Rev. John Clarence Lee, D. D.

A FARMER sometimes stops looking at the ground and looks up at the sky. He gets tired of digging and weeding and it rests him and does him good to stand up and look up. He sees the flying clouds, the blue heavens and the shining sun. The light and beauty give him pleasure and new strength. He goes to work again and does more in an hour than he could have done in two hours without that short rest and upward look.

Just the same way with Sunday and the church. We are all busy like the farmer, digging and weeding and working hard and getting tired. We need to "look up and not down, to look forward and not back, to look out and not in and lend a hand."

We need a day of rest and worship. The church stands open to all. It has an open door and it calls to praise and prayer. "Oh, that men would praise the Lord for His goodness and His wonderful works to the children of men!" Enter the door. See the beauty of the place. A church is usually one of the finest buildings in the city. The architect, builder and people unite to make it a work of art. It satisfies the mind and inspires the soul. Just to sit in a pew in a quiet, pleasant church will do you good. Then

the music, the hymns, the prayers, the reading of the Bible, the sense of inward peace, the stirring of the conscience, the thought of God and of Christ, are an immense benefit to the soul. You feel like the traveler at Bethel, "This is the house of God and this is the gate of heaven." Rest from toil, light shining from above, new life in the spirit of any man or woman, are the great gains from a religious experience.

Going to church regularly increases the power of faith—faith in God, in truth, in virtue, and faith in our good friends. No one can live and live right without faith. There is no success without faith, in yourself, in your enterprise, and in goodness. The church teaches all these things and makes them strong. Strong men go to church in order to maintain their strength by communion with the Higher Power, the source of all power in a man. That great war governor of Massachusetts, Governor Andrew, during the Civil War went to church regularly to pray for the Union, to worship the heavenly Father, to seek for guidance and wisdom and light; and he led this state nobly in its support of a great cause. He found what he went after, he obtained divine help in time of need.

Friend, follow his example. Seek and find. Do not waste your Sundays, but make them a season of refreshing from the presence of the Lord. Go to church, and as you go say to others, "Come!"

* * *

PARABLES OF SAFED THE SAGE

Parable of the Fish and the Bait

THERE were in a certain city two boys. And they both loved to fish. And there came a day when the Spring was alluring, and they listened unto the Call of the Wild. And they went out of the city, and sat them down by a Certain Stream. And they essayed to fish.

But one of these boys before he went, took a Tomato Can and an Hoe, and went into the Back Yard and dug until he had a Dozen Worms and a Blister. But the other boy liked to fish and did not like to Dig Worms.

And it came to pass at the end of the day, that they returned home both of them. But one of them had a string of fish and a Sunburnt Nose, and the other had only a Sunburnt Nose.

And it came to pass that those two boys grew unto Manhood. And one of them before he began any New Enterprise, went into the Back Yard of the matter, and did a lot of hard digging. And the other just shouldered his pole and went into the affair and watched his Cork placidly floating upon the Surface of the Stream, and never going under. And the history of one of these men was a Succession of Successes, and the other was a Series of Sheriff's Sales.

And when I considered these matters, I said, Life is a Fish Pond, but it is more than that. It is also a Back Yard out of which Worms are to be digged with much Arduous Toil; and other things being equal, a man's String of Fish is proportioned unto the Size of his Tin Can of Bait, and the number of blisters in his hands that were made by the Hoe Handle.

For while the Hoe Handle is less pleasant to the hand than the Fishing Pole, it is an Important Element in the successful catching of Fish.

THE SUNDAY SCHOOL LESSON

Charles A. Alden

APRIL 17—BIBLE TEACHINGS ABOUT WORK

Mark 6 : 1-3; John 5-17; 2 Thess. 3 : 6-13

Teaching and Work

There is a teaching of work and a work of teaching that are both essential. Nor is the value diminished if we change the phrasing and make that read teaching by work and work by teaching. The two are interwoven and can scarcely be disentangled. But our attitude to-day is very different from that of people in the day when Jesus was working and teaching. The relation between the two ideas had not been then recognized. The cultured people then honored teaching but they looked down on the worker, the doer of manual things, as below their notice. Thus the astonished exclamation, when Jesus began to teach: Why, this is the carpenter, a mere worker. Where did he get any wisdom? What right has he to teach anyhow? They did not admit that toilers were competent to instruct. The background of experience in labor had no standing. The significance of this fact can hardly be over-estimated, if we would know what Jesus, a toiling carpenter, went up against, when he dared to speak as a teacher, the influence that this had toward the feeling among the leaders that he had better be put out of the way, and toward the tremendous change in attitude in the public mind toward labor that has come about wherever the teaching of Jesus has been recognized. Think of Labor as a political party in England. Of the American Federation of Labor, here. Their position would be impossible had it not been for the basis of Jesus' teaching about work and his work by teaching. He taught, then, as a toiler, unrecognized. Observe his method. He did not rant about his rights. He did a bit of constructive teaching that by its own inherent worth demanded recognition. Our modern lesson, opportune and vital, is that the toiler has a lesson to impart from his own background of experience. It is one essential to true progress. But when the toiler rants, he injures his own cause.

Family or Community Pride

The old proverb that a prophet is not without honor save in his own country, again comes back to mind. It is a peculiar paradox that the parents and family work hard that a child may make his mark and then seem jealous if he does make it. The community honors a speaker from some other town, perhaps of far less importance in his own town by the standard of actual work done than many a home-body, but they will not listen to the resident pastor. A church calls a man to be pastor, prays that he make his mark, but as soon as he is really settled ceases to back him up by attendance and support. But if by some political chance one of the home boys, raised and grown, is honored by the state or nation, then how the local inhabitants turn double hand-springs to land in the band wagon. A prophet is not without honor save in his own country, but by outside honor may achieve it at home.

Infinite and Finite Tasks

So much of our thought involves the idea that God has retired from business, that it is good to consider this teaching of Jesus that God was still busy. He has not voluntarily resigned His paternal work even to Jesus Christ. Neither can His enemies put Him out of business. And man can go into partnership with Him. God and Son is the firm name. The dignity of toil is recognized when the essential value of toil to the whole is recognized. The street-sweeper doing his task well may have kept the whole city from an epidemic of disease. The task you perform in the office, the enjoyment you have in a feast, either depending on your health, may have swung some one moment, without your ever knowing anything about it, on how well that street sweeper cleaned the block where your home or office is. The humblest task links up with the greatest. And all in be-

tween are involved in the vast circle of work from which even God is not exempt; and certainly no man can claim exemption.

Divine and Disorderly

That is an impossible combination for to-day. It belongs to the old era when men believed in an eccentric God, who might be influenced by "new moons and appointed feasts" according to the amount of blood that was spilled at His altar. Yet, many of us act in daily conduct as if this were still our belief and we had not yet come to any idea of order in God's universe. If we would have the kingdom of God at all realized on earth, it must be a kingdom of order. It must have some rules that we must all obey, by which our privilege of doing as we please is considerably modified. To want to have something to say about how these rules shall be adopted is not irreverent, but to do nothing about it and then merely kick and balk is irrelevant. There can be no order for anybody if there is none to which we owe allegiance. Into this contemplation runs all the modern vision of industrial justice. The necessity of abolishing child labor, the right conditions of employment for women, and of right hours for men, simply mean that all labor must come to the family standard. No one in the family can be unconcerned. And the family is precisely the unit we talk about as Universalists, when we teach the Fatherhood of God. Here then is the application of Paul's message of withdrawing from those who stand for disorder, or otherwise do not stand for order, or some just rules for the game of all life's labor. Also the force of his remark that he was self-supporting. With those who are self-supporting (even though they may support themselves by preaching and being paid for it) lies the only voice of authority concerning the proper rules of the game of labor. Those rules will never be fixed by either idlers or beggars. Where power to do a thing lies, there lies also the responsibility for doing it, and any responsibility that may accrue from omitting the doing of it.

Surrendering a Right

Paul seems to think that the best way to provide a worthy example may sometimes, at least, lie in not claiming the pound of flesh that may by right belong to you. So possessing another means of support he works at it and makes it support his preaching. This is not an argument against paying the minister a salary. It is an argument that laymen should also do their part of the preaching. Paul was a *Comrade.*

* * *

NOTES OF THE MORNING

Caught Through the Early Mists by a Staff Reporter

Questions of the Dawn

One of the acts of the World's Conference on Faith and Order at Geneva, Aug. 12-20, 1920, was the appointment of a Continuation Committee to organize throughout Christendom discussion of some of the more important subjects preliminary to the next meeting. This Committee has proposed four questions concerning the subject, "Creed and a Reunited Church," asking that reports of discussions be sent to the Rt. Rev. Bishop of Bombay, Malabar Hill, Bombay, India. The questions are: 1. What degree of unity in Faith will be necessary in a reunited Church? 2. Is a statement of this one Faith in the form of a Creed necessary or desirable? 3. If so, what Creed should be used, or what other formulary would be desirable? 4. What are the proper uses of a Creed and of a Confession of Faith?" (*Item in "The Pastor" department in the Homiletic Review.*)

How Queer Some Christians Are!

It has been comfortable to believe that the fight had been fully won—pity it had to be a fight!—to establish the axiomatic proposition that a free church needs for the complete interpretation of God's great Biblical library both the conservative and the progressive types of mind. But signs are abroad that a few misguided Christians still imagine they could serve God by renewing the old conflict. They would like to bring back the hideous times of twenty and thirty years ago when in the Presbyterian Church it was considered to be of more importance to inquire what a minister thought about the literary character of Second Chronicles then to know his faith and love toward the Lord Jesus Christ. . . . The great majority of Christians, thank God, have learned that divers types of thought in the church are divinely appointed forces whose balance keeps the Christian planet swinging in a steady orbit around its central Christ. The very few who desire it will never be able to revive the persecutions which Presbyterianism has so happily outgrown. . . . As a matter of fact there is no heresy on these fundamental evangelical truths among Presbyterian missionaries in China. The *Continent* makes this broad statement advisedly and with assurance. To be sure, missionary educators are teaching Chinese youth the Bible and modern learning so harmoniously that the Chinese Church will never be troubled with any alleged conflict between science and religion. But what a misshapen mind it is which begrudges to Chinese converts this great deliverance. The organization of the new "Bible Union of China" is another bit of mischief for which Dr. Griffith-Thomas is responsible along with his traveling companion, Mr. Trumbull, the editor of the *Sunday School Times.* This society was suggested as a means of drawing a dividing line in China between those who think conservatively and those who think more modernly on matters of Bible exposition. Before these travelers went to China, both sorts were working together in brotherly love and common loyalty to Christ. That they drew the conservatives away from the liberals is the boast of these pilgrims now returned. How queer some Christians are! (*Editorial in the Continent.*)

A Mystery of Mass and Beads

There are merry and wandering spirits
That, having no home of their own,
Have a powerful feeling of kindness
For them that are left here alone.

O the gentle and kindly wee people!
Who come without beckon or call!
If it wasn't for them I am thinking
I'd scarcely be living at all!

And it's wonderful strange what they tell me,
With my tired old feet keeping pace
When on the long roads I am walking
With maybe the rain in my face.

O the beautiful, tender wee people!
That once were so shining and grand—
And it's often at them I be laughing,
And I with the beads in my hand!"

(*Eleanor Rogers Cox, in the Catholic News.*)

* * *

HELPING THE CHURCH

Some Questions

1. How regularly do you occupy your seat, and join in the service of worship?
2. To what extent do you talk up your faith and Church?
3. What service are you willing to do in the name of God and for His humanity?
4. To what degree have you worked the Golden Rule in the Church?
5. Have you given generously?
6. Have you worked faithfully?
7. Have you talked with cheer and courage?

Please answer to your soul.—*Bridgeport, Conn., Universalist Messenger.*

Home and Children

FRIENDLY POETRY

The poems to be printed in this department must meet the human test. They must have sympathy, understanding and, above all, faith.

WHERE, FATHER, TO-DAY?

"Father, where shall I work to-day?"
And my love flowed warm and free,
And he pointed me out a tiny spot,
And said, "Tend that for Me."
And I answered quick, "Oh, no, not there,
Why no one would ever see
No matter how well my work was done!
Not that little place, for me?"
And the word He spoke, it was not stern,
He answered me tenderly,
"Ah, little one, search that heart of thine,
Art thou working for *them* or for *Me?*
Nazareth was a *little* town,
And small was Galilee."

Eleanor Scott Sharples.

FAITHFUL CHUM AND FEARLESS GUARD

If you live in a big city, don't keep a collie. It is as cruel as to keep an eagle in a cage or a deer in a cellar. But if you live in the country, you will find him a wonderful chum and a fearless guard. Besides, he is the easiest of all dogs to train for herding cattle or sheep.

This last is because of his ancestry. You know, in Scotland and in other countries, for many centuries the collie was kept as an aid to shepherds and drovers. He was taught to handle sheep and cows—especially sheep—more efficiently than a dozen men could handle them. This, for centuries and centuries.

The modern collie has all these hundreds of years of training hidden away in the back of his queer, brilliant brain, ready to relearn it at the slightest chance. Sometimes, he remembers it by instinct—or part of it. For instance.

I knew a collie named Lad that had never seen a sheep in his life. A flock of twenty sheep were shut in a paddock on Lad's master's place, one evening, on their way to the county fair. In the night, the twenty sheep broke out of the paddock and stampeded. Now, mind you, Lad had never before set eyes on a sheep. Yet he went after that widely scattered runaway flock, and "rounded up" all twenty of them as skillfully as any veteran shepherd could have done it.

He did it without hurting or even scaring any of the sheep. And, after that, he was so proud of his new accomplishment that he used to "round up" chickens and ducks and kittens and every other bird or animal he could find. It was the ancestral instinct working out.

The collie is descended more directly from the wolf than is any other domestic canine—except possibly the German police dog. And he has the wolf's quick brain and agile body and resourcefulness and unerring instinct. But he has lost the wolf's treachery and other of the latter's evil traits. A collie that has been brought up rightly has none of his ancestor's unpleasant ways. He is loyal and gallant and fun-loving and wise. Here is a case—a true story—to prove how he has clung to one wolf-trait, namely, the mysterious sense of direction:

A man named Roy M. Coe left Fort Scott, Kansas, and went to Albuquerque, New Mexico, to live. He took along his collie, Bud. The dog was not happy at Albuquerque. He wanted to get back to Kansas, to Mr. Coe's sister-in-law, whom the dog loved better than any one else. Now, Bud had come to New Mexico in a baggage car. So he had not been able to see the country he passed through. Soon after he reached Albuquerque he disappeared. For eight months, nothing was heard of him. Then in July, 1920, he limped into the office of Mr. Coe's sister-in-law, at Fort Scott, Kansas, and lay down exhausted at her feet.

Bud had traveled nine hundred and fifty-six miles alone and through unfamiliar country, with nothing to guide him except that queer, wolf-like sense of direction. As I said, this is a true story.

In the old days, the collies were known as "shepherd dogs." It is said that shepherds, long, long ago, caught baby wolves and tamed them and crossbred them with their own domestic dogs in order that the puppies might inherit their wild parents' cleverness. Then, after a few generations of this, the dogs were brought up among sheep, to cure their savage tendency to kill the woolly creatures, and then were set to guarding the flock against their own fierce cousins, the wolves.

There are several theories as to how the collie got his name. The most likely of these is that it took it from the old English word, "coll," meaning "dark." For the first collies were either black or of very dark brown. "Coll" was pronounced like "coal." And, in parts of Scotland, you will still hear the collie called a "coalie."

There are two kinds of collies—the rough and the smooth. In America, the smooth collie is very rare. He is shaped like his rough brother, but has a coat almost as short and as harsh as a bulldog's. The rough collie is the type you are familiar with. He is found in three different kinds of coloring: the "sable," the "merle," and the "tri-color."

The tri-color collie is the collie whose principal hue is black and who has white and tan markings and usually a white chest. The merle is gray, with white chest and with tan on the cheekbones, and with black spots scattered here and there through his gray coat. Sometimes he has what is called a "marled eye;" one eye with a whitish iris that gives a false impression of blindness. Every other shade of color comes under the head of "sable," whether pale gold or dark brown, or red. There is also a "white' collie—white all over, except for a brown spot or so. But he is more or less in a class by himself.

Your collie needs all the exercise he can comfortably get. He needs plenty of fresh water to drink. He needs frequent hard brushings, if his coat is to

stay beautiful. And while he is the easiest of dogs to train, he is much the easiest to ruin by wrong treatment in puppyhood.

If you own the right kind of collie, you own a treasure. If you own the wrong kind, the fault is not his, but the person's who brought him up.—*Albert Payson Terhune.*

* * *

THE RUMMAGE SALE

Sing the song of the Rummage Sale
With its football rush and roar;
Clear the way for the howling mob
When you open the vestry door.

In they come like a tidal wave
And up to the tables sweep,
Clutch and claw till their arms are full,
For the things are mighty cheap.

Twenty-one cents for a blue silk waist!
What if the back is slit?
For the kind young lady who wraps it up
Is sure it's a perfect fit.

A quarter will buy a ragged skirt,
Or a moth-eaten woolen cape,
And with corsets selling for thirteen cents
Who wouldn't improve her shape?

Only a dime for a sailor hat,
Or a petticoat (far from clean).
And the bargains in pictures and bric-a-brac
Are the biggest ever seen.

So the tables are cleared in the shortest time,
And the crowd goes off with the trash,
While the ladies breathe a sigh of relief,
As they start to count up the cash.

And though the best of the things they had
Were pinched by dishonest shoppers,
They are thirty-two dollars to the good,
In nickels, and dimes and coppers.

J. D. R.

* * *

MIRANDY AND THE WISE MEN

"My gracious, hit sho'ly am gittin' to be a jubous job to be a woman!" So runs Mirandy's plaint in *Good Housekeeping.*

"Fust comes one o' dem smart Elicks whut feels lak dey has got a call to pint de way to women, an' he say, 'Let women marry. Dey ain't got no business to wuk at de kind o' wuk dat's got a pay envelope in hit, becaze dey does takes de place of some man whut oughter have de job to support his fambly. Let women wuk in de home whar de Lawd put 'em.'

"I jes' get hit kind o' settled in mah mind dat mah duty as a woman isn't to earn any money, an' dat mebbe I'd better give up dat fine washin' I'm takin' in to buy me one o' dese heah chicken-feather fur capes, an' anodder wise man comes along an' he say as how women is vampires, an' leeches, a-suckin' de life-blood out o' deir fathers an' husbands, an' dat de female sect won't never amount to nothin' ontil hit gits into de world an' rustles for hit's own livin'.

"'Jest think,' he cries, a-beatin' on his breast, 'ob de disgrace hit is for a able-bodied woman to set home and sponge on some man instead o' her gittin' a job as a longshoreman, or a steeple jack, an' earnin' a honest livin'! I tell you she ain't nothin' but one o' dese heah parasites. Dat's whut is a-sendin' de country to de dogs.'

"An' den I runs up aginst anodder wise man who makes his livin' a-passin' out advice to women, an' you oughter heah de way he lambastes women for deir vanity, an' for puttin' ev'ything dey can git deir hands on onto deir backs.

"'I tell you,' he says, 'dat de curse ob de world is women's extravagance. Hit's whut drives men to drink, an' makes 'em steal, an' fills de divorce court,' an' when he say dat all de men 'spon's 'Amen!' Dough I 'bleeged to take notice dat whilst a man approves ob his wife not takin' no interest in dress he jes' kind o' natchally sidles over towa'ds de odder woman which looks most like a fashion plate.

"All dis is whut makes bein' a woman sech a jubous job," reiterates Mirandy, "for how's she gwine to keep from bein' a parasite onless she wuks, an' ef she wuks how's she gwine to keep from takin' some man's job; how's she gwine to stay home onless she's got a home; how's she gwine to marry onless she can ketch a husband? De men sho'ly is sprinters in dese days, an 'dey runs so fast away from de altar dat dere ain't many women dat's got de speed an' de endurance to chase one down.

"Yassum," Mirandy stoutly concludes, "dere ain't no odder job on de face o' de yearth dat's as hard as bein' a woman, or dat's got so many curi's peculiarities to hit."—*Youth's Companion.*

* * *

WHITE PEACOCKS

We all know moods of apparently causeless depression. The French call it black butterflies. The English say they have the blues or the hump. We admit a grouch. But by any other name it is just as much a nuisance to ourselves and others. Various treatments for the ailment have been suggested. The most popular one is activity. Kipling says:

The cure for this ill is not to sit still
And frowst with a book by the fire;
But take a large hoe and a shovel also,
And dig till you gently perspire.
And then you will find that the sun and the wind
And the Djinn of the garden too,
Have lifted the hump, the horrible hump,
The hump that is black and blue.

But for those who can not dig, either because they dwell in city flats or travel on ocean steamers or for any other cause, I offer a remedy which was given me by a sailor lad when I was much bored with an Atlantic voyage. He seemed always radiant. So one day I asked him if he ever had the blues. He said that he did, but added, "very rarely."

"And when you have them, how do you get rid of them?"

"Oh, the cure is easy. Just look at something beautiful. Usually, I can come up on deck and see the sky and the waves; but when it's a leaden rain and you can't see either the sky or the water, then you have to get your beauty inside your mind; so I think of a design I saw in Chicago once, of white peacocks against a background of pastel blue and old gold, and before I know it the corners of my mouth have turned and I begin to whistle!"

Dear lad! Many a time since then, when the train is late, when the editor returns my manuscript, when the letter I have waited for does not come, his white peacocks have risen before me. Beauty is calm and blues are caused by fretting; beauty is the manifestation of God and blues are rooted in self; beauty is eternal and "sorrow and sighing will flee away." Somewhere there are always white peacocks, slender and graceful, against restful backgrounds of pastel blue and old gold.—*Margaret Wentworth.*

* * *

EDUCATIONAL TESTS

Dr. Nicholas Murray Butler, of Columbia University, names six tests of an educated man:

1. Correctness and precision in the use of the mother tongue, gained only by association with good English.
2. Refined and gentle manners, which are the expression of fixed habit of thought and conduct.
3. Sound standards of feeling and appreciation.
4. The power of reflection.
5. The power of growth.
6. The ability to act efficiently without nervous agitation.

The W. N. M. A.

Conducted by Mrs. Marietta B. Wilkins, 52 Essex St., Salem, Mass.

APRIL SHOWER

Annual Membership W. N. M. A., $1.00

We make moan these days that our dollars do not go as far as in pre-war time, that there has been a great shrinkage in the purchasing value of the dollar, and such is, generally speaking, the situation. But we know of one case where the dollar not only has the same purchasing value of former years, but where one actually gets more on the investment. We refer to the investment of one dollar in an annual membership in the W. N. M. A.

The Missionary Society has faced the crisis of soaring prices with courage; it has seen its expenses increase and increase again—expenses of administration, postage, printing, traveling and all the rest. Its income, unlike that of certain organizations, has not increased; at times, in its fluctuations, it has diminished. We did not increase the annual dues, as was suggested many times. We have gone straight on, paid our bills and increased our lines of work, so that the member to-day has a part in a much larger work than heretofore.

Just a word of explanation about the dues: The payment of one dollar annually makes the subscriber a member of the local Mission Circle, a member of the State Society and a member of the National Association; she can vote in all these bodies. This dollar is divided in different ways in the various states. In one state we have in mind twenty-five cents remains in the local treasury for the work of the Mission Circle. The balance is sent to the state, the state sending thirty-five cents per capita to the National Association through its corresponding secretary, retaining the balance for its own work.

In states where there is no state society, the dollar membership goes to the national treasury, making the subscriber a member at large.

In case of Mission Circles in states where no state organization exists, thirty-five cents goes to the national body and the balance of sixty-five cents remains in the Mission Circle treasury.

Out of this small sum per capita, the running expenses of the organizations are met as far as it will go. The National Association maintains headquarters, pays salary of secretary, issues the *Bulletin*, which goes to each member free of extra cost beyond membership fee, issues much free literature, pays traveling expenses and many other things.

Last week we published our "Lines of Work," which includes among other items the support of twelve missionaries in Japan and in the Southland, the maintenance of a Christian Home in Japan, the spreading of the word in North Carolina and Tennessee and our new work at the Oxford shrine, the birthplace of Clara Barton.

Let us enumerate: *For one dollar* one can be a member of three organizations and vote in their meetings, receive the *Bulletin* nine months out of the year and have a part in all the work Universalist women are pledged to support.

Where can you get more or give more for one dollar?

The Women's National Missionary Association is the only national organization of Universalist Women.

Join!

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 359 Boylston Street, Boston, Mass.)

* * * * * * * * * * * * * * * * * * * *

* NOTES MNEMONIC. 6. April 9. *
* Remember that our institutes this *
* year are to be at Chattanooga, *
* Ferry Beach, Murray Grove, Chi- *
* cago and Detroit. It is not a day *
* too early to begin making plans *
* about the representation from your *
* school. *

* * * * * * * * * * * * * * * * * * * *

THE METHOD AT NEWARK

This season, the Sunday School Teachers' Association of the Church of the Redeemer, Newark, New Jersey, tried out a new plan by serving a 35 cent supper before the business meeting. This plan has been so successful that at the last meeting it was suggested that the secretary write to the *Leader* so that others might profit by it. The following is a report of a recent Teachers' Meeting:

Supper was served at 6.30 p. m., with twenty-two teachers and officers present. After the secretary's and treasurer's reports were read, a splendid report was given by Mrs. Kussmaul, chairman of the Cradle Roll. Beginning with seventeen children on the roll eighteen months ago, she now has eighty after graduating twelve into the Kindergarten. The Kindergarten, which meets during church services, reported sixty on roll. Miss Crane and Miss Bowes have charge of this department.

Our collector, Mr. Fowler, reported that there were 172 sets of envelopes distributed in the Sunday school. It was suggested that the teachers inform the superintendent, Mr. Anderson, when any of the scholars were ill.

Mr. Botterill, an invited guest, offered to teach a class and, later in the evening, favored us with a few delightful solos.

Dr. Henry R. Rose gave a helpful talk and promised to give an illustrated talk on Washington and Lincoln at an early date during the Sunday school session.

It was voted to hold the next meeting on Tuesday, April 5, preceded by a supper at 6.30 p. m.

A rising vote of thanks was given to those who had prepared the supper, also to Mr. Anderson for a large bouquet of red carnations which helped to beautify the table.

The meeting adjourned at 9 p. m.

Susie Dennis, Secretary.

* *

HERE'S AN EXAMPLE

Babe Snow, of Marblehead, Mass., always behaves perfectly in Sunday school and if rewards were given for right deportment, he certainly would receive one of the first. Babe is always prompt in arrival, always knows his place, always shows respect for the officers and teachers. Moreover, he carries such a happy expression of countenance that every one catches his spirit of good cheer.

Babe has not been absent for over two years, and it would be hard to keep him at home on Sunday morning. On his collar he wears one of the school pins indicating perfect attendance. That is pretty good for a fellow only five years old, isn't it? Some one says that on a collar seems a queer place to wear a pin. Yes—unless you happen to be a dog. Babe, you see, is a beautiful Scotch collie, and he really has no other place where, with any degree of comfort, he *could* display his badge of distinction.

* *

WHAT'S THE USE OF LUNCH?

Here's what a pastor with a missionary spirit writes: "You will be glad to know that the Sunday school at North Jay, my afternoon charge, is doing better. They have found a young man, the teacher in the grammar school, to take a class of boys and they are talking of an adult class. Perhaps if I forego my noon lunch, I can get there in time to take that class. I am going to try it anyway." By such spirit the Church is saved.

* *

MORE FROM MUNCIE

The Sunday school at Muncie, Indiana, which is taking the Murray Crusade in earnest, has increased 66 per cent in a few weeks. The classes of older boys and of married people are making particularly fine gains. "The Dial of Progress is true to its name," writes a member, speaking of the ingenious device that we have often recommended.

Young People's Christian Union

DIRECTOR'S DATES

April 9-10, Illinois State Rally, Chicago.
April 14-15, Fouke, Ark.
April 17, Elgin, Tex.
April 18, Fair Oaks, Tex.
April 19-20, Taylor, Tex.
April 21, Tillman's Chapel, Tex.
April 22, Jacksonville, Tex.
April 24, Ponta, Tex.
April 29, Colorado Springs, Colo.
May 1-2, Denver, Colo.
May 3-10, Kansas and Missouri points as arranged by Southwestern Superintendent.
May 4-5, Hutchinson, Kan.
May 6-8, Junction City, Kan.
May 10, Elmer, Mo.
May 14-15, Indiana State Rally, Manchester.
May 16, Fork Ridge, W. Va.

* *

STARTING RIGHT

This week's recruit is the Senior Union at Macomb, Ill. They have adopted the financial plan recommended by the National Organization, have ordered the envelopes for regular and systematic giving, and have subscribed for fifteen copies of *Onward*. The Macomb Union has started right.

* *

GO-CHICA-GO

The members of the Young People's Christian Union now have their eyes turned toward Chicago, where the National Convention will be held July 13-19. For the Unions of New England, and other places at a distance from Chicago, it will mean a large item of expense to send delegates to this gathering.

There are some who will say, "How foolish to hold a convention so far away from the bulk of the organization's membership." This would be justified if the sole object were to bring together as many members of the Union as possible. If that were the case, we would meet every year in the vicinity of Boston, as does the Y. P. R. U. of the Unitarian Church. But that is not the case: the Y. P. C. U. is the training school of the Church, and the young people who go to Chicago this year to attend the Convention of the National Union will be likely to attend a General Convention there in ten or twenty years.

And the members of the Union in the Middle West need to have the inspiration which comes from a convention held in some place readily accessible, so that year after year they will not have to meet the large expenses of attending conventions in the East.

But there is another value in the holding of conventions at various places in our Zion, a value that was conspicuously revealed by the holding of the united conventions in California in 1915. That is the revelation to those whose acquaintance with the church has been merely local, that there are many different aspects to our work, many diverse needs, problems and possibilities. The young people who go to Chicago this year, and those who went to Chattanooga in 1917, will have a conception of the task that awaits our Church which nothing else can give.

It is vastly more important that Unioners from New England should attend the Y. P. C. U. Convention when it meets in Dixie, or in the Middle West, than when it meets near by; and a similar thing is true of Unioners from these other sections of the country. From these conventions the delegates will return home not only with the usual enthusiasm generated at these gatherings, but with a better understanding of the task that lies before our Church in making itself "A World Church for World Service."

Making an Investment

If what has been written above is true, it is an important matter that every church should send some of its outstanding young people to the Chicago Convention next July. It is not merely a pleasure trip, although there will be a great deal of pleasure for those who go. It is an education for future service in the Church, and as such should be regarded as the same kind of an investment as any other educational measure.

Neither should a church expect that the young people who attend such gatherings as this should pay all their own expenses, or that the other young people of the church should alone assist them to go; the benefit is going to accrue to the whole church, as well as to the individuals who go, and to the Union they represent.

We do not expect our boys and girls to pay their own way through school, or to pay all their expenses on a vacation trip which has certain educational features.

Recognizing this fact, several local churches and State Convention have made it financially possible for their young people to attend Y. P. C. U. Conventions in the past. Minnesota and Iowa have made regular appropriations from the Convention treasury for this purpose, the former for five successive years. Last year, Muncie, Ind., Arlington, Mass., the Church of the Redeemer in Minneapolis, and others raised money to send their young people to Murray Grove. In most cases this was done by a financial canvass of all or a part of the parish, or a public request for voluntary contributions, and was in addition to money raised by the local Unions for this purpose.

At its last meeting, the Council of Executives, composed of the executive heads of the various denominational organizations of our Church, endorsed the plan of the National Y. P. C. U. to urge similar action by all our parishes this year. There are few of our parishes where there are organized Unions in which it is impossible to raise, in one way or another, through the co-operation of the church and the Union, an amount sufficient to guarantee the presence at the Convention of at least one young man or woman. For nearly any one who is chosen to go would be glad to pay at least a part of the expense involved, as should be done, because of the personal enjoyment and benefit obtained.

But the return to the Church and the Union is so much greater even than this personal benefit, that the church which makes this wise investment will realize a large return, not in immediate financial returns, though even that may come in time, but in an access of youthful enthusiasm, consecration and service, which is of more value than many dollars.

Stanley Manning.

Boston, March 30, 1921.

For the Quiet Hour

"We can not all be clever: we can all be kind."

There is nothing in the whole world above to do us good or hurt, but God, and our own will; neither riches nor poverty, nor disgrace nor honor, nor life nor death, nor angels nor devils; but willing, or not willing, as we ought.

Ralph Cudworth.

The Bible will ever be the book of power, the marvelous book, the book above all others. It will ever be the light of the mind and the bread of the soul. Neither the superstitions of some nor the irreligious negations of others have been able to do it harm. If there is anything certain in the world, it is that the destinies of the Bible are linked with the destinies of holiness on earth.

Edward Scherer.

On the preaching in the home depends the extension of the church and the safety of the commonwealth.

Theodore L. Cuyler.

It has been well said that no man ever sank under the burden of the day. It is when to-morrow's burden is added to the burden of to-day, that the weight is more than one can bear.

George Macdonald.

The realization of the continuousness and nearness of the Divine life, its free accessibility to all of us, is a primary truth of religion. It needs not to travel up to heaven for it, or to pierce down to the grave. It speaks in this wise: "The word is nigh thee, in thy mouth and in thy heart."

W. Boyd Carpenter.

Among Our Churches

Church News and Interests

DENOMINATIONAL CALENDAR

April 1-30. W. N. M. A. Membership "April Shower."

April 2-3. New England Y. P. C. U. Get-Together, Lawrence, Mass.

April 9-10. Illinois Y. P. C. U. Rally, St. Paul's Church, Chicago.

May 10, 11, 12. Board of Trustees of General Convsntion meet in New York.

May 11. Connecticut State Convention, Bridgeport.

May 18-19. Massachusetts State Convention, Melrose.

June 20-23. Ohio State Convention, Kent.

July 13-19. National Y. P. C. U. Convention, Chicago.

July 22-31. Chattanooga Institute.

July 31-August 21. Ferry Beach Institute.

Oct. 19-23. General Convention, Detroit.

Conventions and other organizations desiring to be listed in this Calendar should send dates of special events to Rev. Roger F. Etz, Secretary, 359 Boylston St., Boston, Mass.

CHURCH MEMBERS REPORTED IN 1921

Before reported	1,070
Pasadena, Cal.	18
Meriden, Ct.	11
Bridgeport, Ct.	6
Hartford, Ct.	22
Norwich, Ct.	8
DeFuniak Springs, Fla.	1
Peoria, Ill.	43
Litchfield, Ill.	7
Clinton, Ill.	6
Stockton, Ill.	8
Galesburg, Ill.	9
Macomb, Ill.	4
Joliet, Ill.	35
Elgin, Ill.	43
Galveston, Ind.	12
Waterloo, Iowa	3
Webster City, Iowa	5
Junction City, Kan.	12
Bethel, Maine	2
Brunswick, Me.	5
Livermore Falls, Maine	20
Norway, Maine	4
Biddeford, Maine	43
Westbrook, Maine	13
South Buxton, Maine	23
Guilford, Maine	4
Hallowell, Maine	2
Old Town, Maine	18
Bangor, Maine	42
Rumford, Maine	14
North Jay, Maine	4
Augusta, Maine	50
Auburn, Maine	6
Kingfield, Maine	10
Lewiston, Maine	5
Portland, Maine, Messiah	2
Waterville, Maine	20
Dexter, Maine	9
Southbridge, Mass.	12
Monson, Mass.	7
Leominster, Mass.	9
Haverhill, Mass.	22
Lowell, Mass., Grace	3
West Somerville, Mass.	26
Malden, Mass.	15
Newtonville, Mass.	1
Boston, Mass., Grove Hall	7
Worcester, Mass., First	20
Brockton, Mass.	5
Beverly, Mass.	3
Medford, Mass.	4
Orange, Mass.	16
Lansing, Mich.	27
Concord, Mich.	7
Horton, Mich.	3
Claremont, N. H.	10
Nashua, N. H.	26
Kingston, N. H.	2
Concord, N. H.	7
Woodsville, N. H.	4
Dover, N. H.	5
Manchester, N. H.	8
Fort Plain, N. Y.	26
Dexter, N. Y.	9
Watertown, N. Y.	21
Central Square, N. Y.	20
Canton, N. Y.	22
Cicero, N. Y.	10
Rochester, N. Y.	19
Herkimer, N. Y.	23
Syracuse, N. Y.	14
Bemus Point, N. Y.	20
Springfield, Ohio	5
Belpre, Ohio	11
Springboro, Ohio	22
Kent, Ohio	13
Akron, Ohio	45
Troy, Ohio	2
North Olmstead, Ohio	7
Towanda, Pa	8
Philadelphia, Pa., Messiah	29
Linesville, Pa.	5
Scranton, Pa.	14
Pawtucket, R. I.	12
Chattanooga, Tenn.	4
Washington, Vt.	3
Springfield, Vt.	26
Northfield, Vt.	14
Barre, Vt.	10
Bellows Falls, Vt.	6
Derby Line, Vt.	11
Total	2,289

PERSONALS

The Rev. Alven M. Smith has concluded his pastorates at Ludlow and Cavendish, Vt., to become pastor of the church at Alstead, N. H., beginning Sunday, April 3.

The Rev. DeWitt C. Reilly has resigned as pastor of the church at Hudson, N. Y., the resignation to take effect April 1. After May 1 his address will be Branchport, Gates County, N. Y.

Thomas O. Marvin, at one time assistant to Dr. Bisbee on the *Leader*, and recently secretary of the Home Market Club, has been appointed by President Harding to the U. S. Tariff Commission and his appointment has been confirmed by the Senate. Mr. Marvin is a brother of the Revs. R. K. and J. P. Marvin, and a nephew of the late Dr. and Mrs. A. J. Patterson.

California

Santa Paula.—Rev. F. L. Masseck, pastor. The first Sunday in March is the anniversary of the organization of this church, and has been made the occasion of annual roll call and home-coming of the friends of the church. This year brought together a large company from near and far. Following appropriate services a picnic dinner was enjoyed, at which the head table was made up of twenty-five people from Caribou, Maine, from which town came the organizers and many of the most loyal supporters of the church. Natives of eighteen different states were at the dinner.

Pasadena.—Rev. Carl F. Henry, pastor. Easter was all we could wish. The weather was perfect, the congregation the largest in years, the music fine, the decorations profuse, beautiful, what might be expected in the land of flowers, the sermon one of the minister's best, the offering $237, accessions eighteen and more are coming.

Connecticut

Hartford.—Rev. John Coleman Adams, D. D., pastor. Twenty-two members joined the church at Easter time, and $225 was given to the General and State Conventions.

Bridgeport.—Rev. Hal T. Kearns, pastor. The Easter services were most impressive. Six united with the church. The special Easter offering was applied on the mortgage fund. In the afternoon the church school gave a concert, the principal feature of which was an orchestra of pupils from the intermediate grades. The flowers used in decoration were afterward distributed to the sick and aged of the parish.

Florida

DeFuniak Springs.—Rev. A. Arnold Ross, pastor. A joint Easter service was held with the Florala, Ala., church as a result of which a large congregation was present. The service was of unusual interest, and one accession was received.

St. Petersburg.—Recently Rev. F. B. Bishop, Dr. Eliot, and the Unitarian minister from Jacksonville visited the church. The Mission Circle, the stronghold of the church, has been well attended. At the last meeting thirty-five were present. The ladies are making garments to be sent to a Children's Home. Later

they expect to begin work for the Camp Hill, Ala., school.

Illinois

Litchfield.—On Easter Sunday, Dr. Cook held the closing service of his pastorate. One of the largest congregations of the year attended, and seven new members were received. At the close of the service, the parishioners presented Mr. and Mrs. Cook with a purse of money as a token of their esteem.

Peoria.—Rev. B. G. Carpenter, pastor. A telegram comes from Peoria as follows: "Easter Sunday was a great day. New auditorium crowded. Forty-three new members received the right hand of fellowship. All but two were adults. Fellowship dinner for the new members will follow soon."

Galesburg.—Rev. P. A. Allen, pastor. Splendid observance of Laymen's Sunday with 52 per cent men in a large congregation. Universalist Comrades organized with twenty charter members. Sunday school doing excellent work with Dean Charles M. Poor of Lombard as superintendent. Women's League doubled in membership, has made a pledge of $1,200 toward the parish work. Galesburg Commandery, K. T., attended church on Easter day and enjoyed, with a congregation that filled the church, an uplifting service. Nine new members and one child baptized.

Macomb.—Laymen's Sunday was observed with large attendance of men and laymen in charge of the service. Comrades organized. Y. P. C. U. organized and going. Sunday school making good progress under William Harris. Judge Charles Imes, of the County Court, and Prof. Hursch of the Normal School have good and growing classes. Easter services attracted a good congregation and a large number partook of the Lord's Supper. Four new members.

Stockton.—Rev. Lucy Markley, pastor. This church had a very happy Easter. In addition to the messages of hope in both sermon and song eight members united with the church. There was a good audience, a large part of them partaking of the communion, and the decorations were beautiful.

Elgin.—Rev. Frank D. Adams, pastor. As a result of the crusade leading up to Easter, forty-three accessions were received. Many more are soon to follow.

Indiana

Galveston.—A revival in the truest sense of the word has been held at our church, at which the Mid-West Superintendent, Rev. Luther R. Robinson, preached ten powerful and convincing sermons. People came out to hear him who hadn't been inside a church for years. During the meetings twelve joined the church, making a total of fifteen members received during the Murray Crusade. Before the meetings had closed, $800 toward the salary of a minister for the coming year had been subscribed.

Iowa

Webster City.—Rev. H. L. Shook, pastor. Easter was a good day with us. Five new members joined, three of whom were young men. A song service was held in the afternoon, at which some of the best singers of the city assisted. The ladies have recently had the church vestry redecorated, and the Men's Club expects soon to make some interesting announcements with regard to the improvement of the church property. An Easter poem by the pastor was published on the front page of the Saturday issue of the daily paper. We have had an advertising campaign and a series of Holy Week meetings which we believe will advance our cause in the community.

Kansas

Junction City.—We had a most excellent musical program on Easter. In the evening the Sunday school gave a fine concert. Twelve members were received into the church.

Maine

Bangor.—Rev. A. A. Smith, pastor. During the Lenten season a series of sermons by the pastor on "The Higher Communion" received much attention from the public and the press. Preliminary to the annual parish meeting a delicious supper was served March 21, by the Men's Class. Reports were given of the financial standing and needs of the church, as a result of which increased pledges were made and renewed interest in the work shown. On Easter Sunday over six hundred attended morning worship, and 200 were unable to gain admission. The sermon was "The Abolishment of Death," and a fine musical program was presented. At the communion and fellowship service in the evening forty-two members were received, bringing the total of those uniting with the church during the present pastorate to 239. A pleasing feature of the service was a vocal solo by Dorothy Smith, the pastor's daughter.

Bethel.—Rev. J. H. Little, pastor. Easter was observed by a Sunrise meeting under the auspices of the Y. P. C. U., attended not only by our own people but by the pastors and people of other churches. At the Easter service at 10.45, two members were received into the church. A concert took the place of the Sunday school service.

Biddeford.—Rev. C. H. Temple, pastor. The children of the Sunday school gave the cantata "Spring's Welcome to Easter" on Easter afternoon before a large number of parents and friends. Mrs. Susan H Piper was in charge of the program. The Comrades have engaged Prof. Marshall Perrin of Boston University to give an illustrated lecture upon "Japan and the Industrial Future" on the evening of April 6.

New Portland.—We had a good attendance on Easter Sunday. Although we did not add to our membership, we are expecting during the next few weeks that several will be ready to join. We miss very much Mrs. Charles E. Hoyt, who has been such a help in directing the music. She has been ill all winter, but is now considerably improved.

Norway.—Rev. C. G. Miller, pastor. On the evening of Holy Thursday the Easter communion and Annual Roll Call was held, when four members were received. On Easter Sunday, a morning service was conducted at 7 o'clock by the Y. P. C. U. in which the other churches of the town took part. An Easter concert was given during the Sunday school hour. The church was decorated with evergreens, potted plants and cut flowers. The music consisted of a young ladies' quartet, and vocal and violin solos, accompanied by the organ. Recently the young men gave an entertainment, after a supper served by the Ladies' Circle. At another time an entertainment was given by three young ladies, two of whom have studied in Boston, and the other has studied abroad. On Laymen's Sunday the pastor preached a strong sermon to the men.

Kingfield.—Rev. Arthur M. Soule, pastor. Easter was a day long to be remembered. The Girl Scout troop under the direction of their captain, Mrs. Mary Simmons, decorated the church. Following the regular services, a short concert program was given by the Sunday school. Somehow for ten years we have been unable to do much towards increasing our membership, but through the organized effort of the Murray Crusade we have since its beginning added twelve new members, so that now we have met half our quota. From now until fall we shall have a service for admission the last Sunday of each month.

Old Town.—Rev. Harriet Baker Robinson, pastor. A class of eighteen, consisting of six women, two college girls, two high school girls, four men and four high school boys, joined the church at Easter time. This is the largest class ever taken in at one time, and means that we've almost reached the half-way mark on our journey over the top. On March 13, Rev. A. A. Smith of Bangor gave a stirring and convincing address at our church upon "The Duty of Universalists Becoming Members of the Universalist Church." On March 19 two dozen men, members and parishioners of the church, gathered at a supper, after which a chapter of Comrades was organized, to be called the Otis Johnson Comrades, in honor of the pastor who came to Old Town in 1845. Otis Johnson served a six years' pastorate, during which the present church building was built, being remodeled in 1891 to its present type of architecture. So far twenty-seven have joined, with fifty the present objective. The officers were elected as follows: Willard O. Chase, president; Ora B. Stevens, vice-president; Arthur A. Perkins, secretary and treasurer; and

Ralph W. Chapman, George E. Webster, and Nathan C. McCausland, trustees.

Augusta.—Rev. A. F. Walch, pastor. Fifty people were received into the church at Easter—thirty men and twenty women.

Massachusetts

Arlington.—Rev. W. H. Gould, pastor. Special services held on Thursdays during Lent were helpful and well attended. The speakers were Mr. Spear from Roxbury, Mr. McLaughlin from Everett, Mr. Cowing from Malden, Dr. Conklin from Brookline, and Dr. Bush from Chelsea. On Holy Thursday Mr. Gould conducted the service, and fourteen were received into the church. A Good Friday service was also held with special music. Nine more were received into the church on Easter Sunday.

North Attleboro.—Rev. H. E. Latham, pastor. The Easter season brought joy to our church. On Holy Thursday twenty-six new members were received, seventeen of whom were from the Sunday school. Two mothers joined with their sons, and a family of father, mother, son and daughter came forward together. There were eight men in the group. Communion was taken by 140. At the conclusion of the Sunday school the children delivered flowers to thirty different shut-ins and sick of the parish. Recently the Mission Circle celebrated its tenth anniversary at the home of Mrs. J. E. Tweedy. Miss Beulah Cone of Boston spoke on "Our Neighbor." Plans are under way for a young people's rally to be held in our church when the societies of neighboring towns and cities will be invited to be present.

Attleboro.—Rev. C. H. Pennoyer, pastor. The attendance at the service on Easter Sunday was one of the largest we have ever had. It was the last Sunday of the contest with the Rochester Sunday school, and we had over five hundred present. The Men's Class totaled 109. On Holy Thursday, a large number joined the church, which means that we will come pretty close to doubling up our membership in the Crusade before the end of the year, if not the summer season.

Cambridge, Porter Square.—Rev. L. R. Paige, pastor. Tuesday, March 15, the Universalist Comrades presented a lecture given by Ferri Felix Weiss, formerly of the United States secret service. The affair was a great financial success. On Wednesday, April 6, William Campbell will lecture on the "Solar System" at the regular monthly meeting of the Comrades. Mr. Paige spoke at the Lenten services of the First Universalist Church at Worcester. Easter Sunday the church was filled with the largest audience in many years. The pastor's topic was "The Certainty of Immortality." Twenty-seven persons joined the church. In token of the appreciation of the good work done by our pastor in building up the church, the trustees voted to give one half of the Easter collection toward the increase in the minister's salary. Easter Sunday afternoon at 4 o'clock the Cambridge Knights Templars held an impressive service at which Mr. Paige made an eloquent address. The illustrated lectures by the minister on Sunday evenings have been well attended. The Woman's Alliance of this church will present a play in Masonic Hall April 27. Hugh MacMillan, noted explorer, delivered his lecture on the polar regions March 31. The Universalist Comrades share in the proceeds of this lecture, as it is given in the community course fostered by the Men's Clubs of the various churches of North Cambridge.

Worcester, First.—Rev. V. E. Tomlinson, D. D., pastor. We have been making a special effort this winter to add to our constituency and sixty-four new sittings have been taken, making at least one hundred new people added to the congregation. Some of these have united with the church, twenty having been received since our last report. This makes ninety-five since the Murray Crusade. Nor is the end yet, for twelve have already been enrolled for the next communion, June 5, which we are calling Recruiting Day. We have been taking in members at every communion, which we find an excellent plan.

Orange.—Rev. L. J. Richards, pastor. Things are under way for a prosperous year. The special services held the week preceding Easter were a great success. Sixteen new members were received Holy Thursday evening, and on Easter Sunday morning a full church greeted the pastor, who delivered a wonderful message. The Men's Club, after a bountiful supper, March 31, listened to a fine speech by Dr. Muirhead of the Associated Industries of Massachusetts.

North Orange.—Rev. George L. Mason, pastor. Rev. Louis J. Richards of Orange preached at the service Good Friday evening. A union Easter concert was held with the Congregationalists in the afternoon. The children presented a fine program, having been trained by a joint committee. Rev. E. S. Harrison, the Baptist minister at Orange who supplies the Congregational chapel here, was the speaker.

Medford, First.—Rev. Hendrik Vossema, pastor. Easter was a great day with us. It brought out one of the largest congregations in recent years. Four new members were received, making six in all since the beginning of the year. In the afternoon the church school gave an Easter program. The Y. P. C. U. gave a three act comedy, "The Elopement of Ellen," before a large audience. New classes have been formed in the church school. At the recent reception to Mr. and Mrs. Vossema, Dr. and Mrs. George E. Leighton were the guests of honor.

Brockton.—Rev. George Wilson Scudder, pastor. This church is pushing steadily forward in the work of the Crusade. The Boy Scouts, Troop 10, have gone over the top. They started with eleven members and now have thirty-four. The Y. P. C. U. and the Mission Circle, working for its "April Shower," are nearly over the top. On March 22, a Lenten service was held with Dr. Leighton as speaker. Easter was observed with a triple goal in view—new members, an attendance of five hundred, and an offering of $500. We gained the first two objectives, and when all the money is in, we will have attained the financial goal. The different organizations have been working for this fund. Under the auspices of the Y. P. C. U. Lucia Persis gave a reading of "Daddy Long-Legs" on March 29. On March 30, the Ladies' Social Circle held a Post Easter supper, and the Matrons' Club on March 31 gave a miniature Brockton Fair. The decorations on Easter Sunday, the gift of the James Edgar Co. and the Matrons' Club, were in charge of the Livermore Class.

Michigan

Concord.—Rev. William Couden, pastor. On Easter Sunday two beautiful windows, the gift of Mrs. Hennie Reynolds, were unveiled. Mrs. Reynolds augmented her gift by a check for $125 to be applied upon a fund for a carpet. The church has recently lost by death five members. Seven were received into the church at Easter. On March 16 Mr. Couden officiated at the wedding of Miss Nannette Loomis to United States Senator Charles E. Townsend.

Horton.—Rev. William Couden, pastor. Three new members were received and the new communion set was dedicated on Easter Sunday. The ladies have recently made a large donation to the famine sufferers in China.

Lansing.—Rev. G. H. Ashworth, pastor. On Easter Sunday, the choir sang Shelley's "Death and Life" before the largest audience assembled in the present pastorate. The floral decorations were unusually beautiful. The sermon was short but effective. The offering was over $200. The crowning feature was the reception of twenty-seven into membership—the largest number to unite with the church at one time in over twenty-seven years. The Men's Club were responsible for bringing the aged and infirm to the Easter service and for the distribution of 100 copies of the *Leader* to the families of the church. The Easter fair netted the ladies about $100. In the death of Mr. O. D. Hardy, the church loses one of its warmest friends and life-long supporters. His gift of $5,000 by will to the church leaves a splendid memorial through which his spirit may continue to serve the church. His gifts to the community for "charity and philanthropy" total more than $75,000.

New Hampshire

Nashua.—Rev. W. H. Morrison, D. D., pastor. Easter was one of the greatest days in the history of the church. The

congregation was the largest thus far this year. The beautiful decorations were the work of Mrs. Benjamin Thomas. On Good Friday, fourteen joined the church, and on Easter morning twelve more came in.

Woodsville.—Rev. H. A. Parkhurst, pastor. One of the principal features of the largely attended service Easter morning was the presentation by members and friends of the society of a beautiful silk American flag to the church as a memorial to Clarence E. Randall and as a token of friendship for his wife, Mrs. Randall. Mr. Randall was one of the most willing and devoted members of the church, and the gift as a memorial to him was greatly pleasing to Mrs. Randall, who pledged renewed effort and service to the church. In the evening the Sunday school gave a splendid concert.

New York

Middletown.—Rev. Thomas Saunders, pastor. Statistics presented at the annual meeting March 24 showed an increase of more than twenty-five per cent in church membership, and every department in excellent condition. The minister announced that moving pictures would be shown the last three Sundays of each month at 4 p. m. and 7.30 p. m. An up-to-date moving picture equipment has been recently purchased.

Canton.—A glorious Easter was the culmination of the course of Lenten sermons. Twenty-two were received into membership. Two memorial windows were dedicated, one in memory of John H. Clark, for thirty-one years a trustee, and Anna B. Clark, his wife, and the other in memory of Mr. and Mrs. George W. Seymour, who had long been identified with the church.

Central Square.—Rev. Julia Tobey, pastor. The week before Easter special services were held, at which the minister was assisted by Dr. J. M. Atwood of Canton and Rev. Lewis R. Lowry of Nunda, N. Y., with the result that at Easter twenty members were added to the church.

Syracuse.—Rev. F. W. Betts, D. D., pastor. On Easter Sunday the church was crowded. Fourteen joined and two children were christened. The offering of $2,000 will go to the endowment fund. The additional lot joining the church was unanimously deeded to the New York State Convention at a special parish meeting March 23.

Bemus Point.—Rev. W. A. Taylor, pastor. Twenty new members were received and three infants christened at Easter. Mr. Taylor, who came to us two years ago from the Unitarian church of Jamestown after our church had been closed for a year and a half, has done a splendid work. In the past year the parsonage has been remodeled and extensive improvements have been made upon the church building. Mrs. Taylor conducts a kindergarten for the children in the vestry during the morning service, which makes it possible for the mothers to attend church. A men's club is conducted by Mr. Taylor with a membership of between forty and fifty. The Liberal Circle, the ladies' society, helps greatly in the support of the church.

Auburn.—Rev. John E. Price, pastor. A large audience attended the first Sunday evening motion pictures in the church. There were many visitors from other churches, and, that those who were misinformed as to what Universalists believe might understand, the pastor read a tract on Universalism, a copy of which was presented to every one upon leaving the building.

Ohio

Akron.—Rev. George Cross Baner, pastor. The largest congregation I have had in twenty-one years, was the report of the minister. Forty-five joined the church. The class was gathered by teams under the leadership of ten men. They are going to continue the organization, having pledged one Sunday afternoon every other month for calling. About as many more members are ready to join.

Springfield.—Easter Sunday was observed with a good attendance. Five members were received, and two children were christened. March 13 was observed as Laymen's Sunday, when 100 people were present, of whom sixty were men. The church has recently been redecorated, the floors painted, the woodwork varnished, and new carpets laid. The auditorium seems like new.

Springboro.—Although this church has had no pastor since the resignation of Rev. Eleanor B'sbee three years ago, twenty-two new members were received on Easter Sunday—ten men and twelve women, ages from seventeen to seventy.

Troy.—Rev. J. B. Fosher, pastor. On March 13 a series of evangelistic meetings lasting until Easter began. The State Superintendent, Mr. Lobdell, preached three times, and Rev. W. O. Bodell of South Carolina conducted several meetings. As a result there were two accessions to the church at Easter, while some new families have been attending services regularly and more pupils have come to Sunday school. We had been working for a large crowd on Easter, but owing to weather conditions the attendance was not large. Nevertheless the meeting was interesting and helpful. At a business meeting March 26, Mr. Fosher was chosen pastor for another year.

North Olmstead.—Rev. E. V. Stevens, pastor. The Easter service had a record attendance, and brought seven new members into the church. These with former accessions make nearly a fifty per cent increase since the Baltimore Convention. Several more are soon to be received. The church has been active in community service during the past year. About $1200 has been expended on the church property and in payments of debts.

Pennsylvania

Linesville.—Rev. J. L. Dowson, pastor. The church was filled at Easter. Five were received into the church. A substantial check was given to the pastor and his wife. We expect a large delegation from the churches in the state at the State Convention here the second week in June.

Scranton.—Rev. Wm. H. McGlauflin, D. D., pastor. Fourteen were received into the church on Easter Sunday. Easter brought glorious weather, a record congregation, and a large missionary offering. The Sunday school and Y. P. C. U. also had special exercises. During Holy Week, noon time services were held at the Strand Theater in which seven churches united. Dr. McGlauflin delivered one of the sermons. Harry R. Childs of New York was the principal speaker on Laymen's Sunday, and Jesse E. Sickler, Prof. F. M. Loomis and W. B. Layton of the local church participated. On Young People's Sunday, Feb. 26, Ronslow Fenner, state president, conducted the devotional exercises, and Rev. Stanley Manning spoke, after which an informal reception was held. The pastor has delivered a course of sermons on "The Religion of Some Great American Laymen." He offered two prizes of books on Lincoln for the best reports of his sermon, "The Religion of Lincoln." The recent parish meeting showed the past year to have been a good one for the church, over $1,750 having been contributed to missionary and benevolent purposes.

Rhode Island

Woonsocket.—Rev. E. Dean Ellenwood, pastor. At a very impressive and largely attended Holy Thursday service, twenty-four were received into the church. It was the largest attendance for several years, and the number of accessions the largest since 1906, during Mr. Crooker's brief pastorate. These additions make a total of fifty-two in the sixteen months of the present pastorate—a good showing for the Murray Crusade! The Easter services were wonderfully successful. The offering amounted to over $1,000. The Sunday school gave an excellent concert. In the afternoon under the auspices of the Vesper Guild special vesper services were held, at which the members of Woonsocket Commandery, Knights Templars, were guests. Generally things are going splendidly in the church, and plans are being discussed for building a new parish house.

Pawtucket.—Rev. Julian S. Cutler, pastor. This parish had the most successful Easter in years. The pastor gave a splendid address on "A Worth-While Easter." The music under the charge of Mildred Cutler, the organist, was of a high order. Twelve new members were received, making fifteen during the year. The Easter offering was a surprise to all. For several years the pastor has been mak-

ing a special effort to secure a generous contribution by all the people at Easter. Each year the gain has been steady, but this year all previous records were broken with an offering amounting to $2,168.80. All departments are working to the limit. The Murray Club, the young people's organization of the church, presented its annual dramatic offering March 30. The newly-formed Woman's Guild is closing a successful year. The Sunday school, partially reorganized, is making splendid gains each week. The pastor is closing the thirteenth year of his pastorate, with all departments working harmoniously and enthusiastically and with the outlook for the future most hopeful.

Vermont

Rutland.—The church has been without a regular pastor since the first of the year, when Rev. Clifford R. Stetson resigned, but we have been particularly fortunate in having Rev. Thomas Stratton as one of our parishioners, who has ably assisted us, serving as acting-pastor and maintaining interest in the church work. Rev. George W. Perry (retired), who was pastor here at the time the church was built, over thirty years ago, has supplied the pulpit three Sundays, speaking each time to large audiences. Mr. Perry delivered the Easter message to the largest congregation St. Paul's has witnessed in a long time. It is expected that Rev. Charles Kramer of Cooperstown, N. Y., will occupy the pulpit April 10.

Washington.—Rev. C. A. Simmons, pastor. On Easter Sunday the congregation nearly filled the church. Three new members were added. As there were previously only two resident active members, this means a gain of 150 per cent, and places this church among those which have gone beyond the denominational goal. Ten members of the choir furnished excellent music under the direction of the organist, Olive Calef.

Cavendish.—The church gave Rev. and Mrs. Alven M. Smith a farewell supper. On Easter Sunday Mr. Smith preached his last sermon, followed by a communion service.

Ludlow.—Easter Sunday closed the pastorate of Rev. Alven M. Smith. The day was observed with special music and children's Easter exercises. Six children were christened, and communion service was held. At a parish meeting March 25, it was voted to hear candidates for the pastorate. On March 30 a farewell supper was given Mr. and Mrs. Smith.

Northfield.—Rev. L. C. Paddock, pastor. At the Easter service instead of a sermon the pastor and choir told the story of Easter by a cantata consisting of Scripture readings and songs occupying the whole time for morning service. At the close the pastor received fourteen into membership, making a total of twenty-five received into the church in eleven months, the time of the present pastorate. Nineteen of these have joined since Jan. 1 of this year.

Derby Line.—Rev. E. L. Conklin, pastor. The interest of Easter Day centered in the reception of eleven new members, the largest addition to the membership in many years. The church was beautifully decorated and the musical program rich and well rendered.

* *

UNIVERSALIST CLUB OF BOSTON

The Universalist Club of Boston will meet Monday evening, April 11, at Hotel Bellevue. Social gathering at 6 p. m., dinner served at 6.30 p. m. This is our annual meeting, at which the reports of the year are given and the new officers elected.

Dr. Fred A. Weil, pastor of the First Universalist Church, Quincy, Mass., will be the speaker of the evening.

V. A. Sears, 53 State St., City, our secretary, will be glad to furnish information regarding the Club, and will send application blank to any one desiring to have membership.

William R. Thomson, President.

* *

MINISTER WANTED

Wanted, a minister for the historic old church at Winchester, N. H. Beautiful church, pleasant parsonage and people ready to work with a good leader. Write to W. E. James, chairman of the Board of Trustees.

* *

Notices

CONNECTICUT STATE CONVENTION

The eighty-ninth annual session of the Connecticut Universalist Convention will be held in Bridgeport on Wednesday and Thursday, May 11 and 12, 1921. A large attendance of delegates and friends of the faith is greatly to be desired. Isolated Universalists in the state are cordially invited to attend.

Theodore A. Fischer, Secretary.

* *

BOARD OF TRUSTEES MEETING

The regular May meeting of the Board of Trustees of the Universalist General Convention will be held at the Church of the Divine Paternity, New York City, on May 10 at 9.30 a. m., to receive reports and transact such business as may legally come before said meeting. All matters to be presented to the Board must be in the hands of the Secretary not later than May 2.

Roger F. Etz, Secretary,
359 *Boylston St., Boston, Mass.*

* *

SUMMER CAMP FOR BOYS UNDER UNIVERSALIST AUSPICES

During the summer there are many thousands of campers in the Bear Mountains, up the Hudson. These camps represent all religious and social bodies. However, no camp stands especially as a Universalist or a Liberal Religious organization.

Rev. Clarence J. Harris, of the Washington Heights Church, in New York City, has organized with Mr. Ove C. Sparre, Superintendent of the Divine Paternity Mission, an ideal summer camp for boys, to be run at actual cost.

It is their wish and purpose to have the boys of Universalist homes, so far as possible, and such boys from any point in our denomination are invited. Ministers' sons, many of whom are shut up in cities, and unable to enjoy a real boys' camp, would find special welcome.

The Camp is located in the mountains, about twenty miles west of West Point, on Lake Stahahe, at the foot of Lookout Mountain. Easy of access, a short distance from Southfield, N. Y., on the Erie railroad. The houses are of logs, and equipped with every possible comfort. It is under state jurisdiction, and is weekly inspected by state officials, and protected by state police. Sanitary conditions are perfect. Within a rod of the main house is the wharf, with a large bathing crib for the protection for young bathers.

It is planned to have one adult for every five boys, and every possible training will be given for mental, moral and physical improvement. Intercamp sports will be held, as there are a dozen camps about the lake. The cost of the entire camp will be $125 for ten weeks, which includes all expenses. Universalists throughout the East are urged to support this institution. Adults welcome by special arrangement.

Prospective campers are urged to write Rev. C. J. Harris, Director-General, 45 Pinehurst Ave., or Mr. Ove C. Sparre, General Manager, 247 East 53d Street, New York City.

* *

Obituary

Henry C. Foreman

Henry C. Foreman died Feb. 21 at Waltonville, Ill. He was born in Marshall Co., Va., in 1842. At the age of seventeen he enlisted in the 53d Ohio Regiment, and served his country faithfully and well for nearly four years. He enlisted as a private and was mustered out a first lieutenant, having engaged in sixty-seven battles and skirmishes, notably the battle of Vicksburg, and the march with Sherman from Atlanta to the sea. He had long been identified with the Waltonville Universalist church. Notwithstanding the almost impassable condition of the roads, the Waltonville church was filled to overflowing at his funeral service, which was held Feb. 23, conducted by his long time friend and pastor, Rev. J. B. Fosher of Troy, Ohio.

He is survived by three children and six grandchildren.

J. S. WATERMAN & SONS INC.
ESTABLISHED 1859
UNDERTAKERS
City and Out-of-Town Service
Offices, Chapels and Warerooms
BOSTON—BROOKLINE

WHITE MOUNTAIN Refrigerators
"The Chest with a Chill in it"

Built on scientific principles and tested by use
"in over a million homes"
Easy to clean---economical---durable and efficient.
Sold in every city and important town in the United States. Send for handsome catalogues and booklets.
Maine Manufacturing Co.,
Nashua, N. H. Estb. 1874
Cuts your ice bill.

CHURCH SUPPLIES

Responsible Houses and Reliable Goods

CHURCH PEWS
MEMORIAL WINDOWS

Get in touch with us for anything you may need in the above lines. We can satisfy you both in quality and price: and guarantee satisfaction. Send for our illustrated booklet and catalogue. The George W. Wise Company, 86 Federal Street, Boston, Mass.

Memorial Windows

ALFRED M. BELL COMPANY

79 Sudbury Street, Boston, Mass.

MASSACHUSETTS STATE CONVENTION

The Convention needs a much larger endowment for Church Extension. Gifts and bequests solicited.

The Convention acts as Trustee for funds given or bequeathed to Local Parishes.

Funds may be given to the Convention, the giver to receive an Annuity, and, at his death, the money will be devoted to Universalist purposes.

For particulars address.

REV. GEORGE E. LEIGHTON, *Secretary*,
359 *Boylston St.*,
Boston, Mass.

"There is no art comparable to Music except Divinity."—Luther.

The selection of a

HENRY F. MILLER PIANO

Reflects credit upon the purchaser. There is none better and few as good

Write for catalogue and prices to

Henry F. Miller & Sons Piano Co.

RALPH W. E. HUNT, MANAGER

25 Forest Avenue - Portland, Maine

Harvard Summer School of Theology

Conducted Under the Auspices of the

Faculty of Divinity in Harvard University

Fourteenth Session, Aug. 15--Sept. 2, 1921

Lectures on religious and ethical problems of current interest by men of distinction in various fields. Fee $15. Board and room in a university dormitory from $36.25 to $49.25 for the session. For particulars address the Secretary of the Harvard Divinity School, Cambridge, Mass.

Educational

Tufts College

JOHN A. COUSENS
President

THE SCHOOL OF LIBERAL ARTS
JACKSON COLLEGE FOR WOMEN
THE ENGINEERING SCHOOL
THE GRADUATE SCHOOL
THE CRANE THEOLOGICAL SCHOOL
AND, IN BOSTON
THE MEDICAL AND DENTAL SCHOOLS

For catalogue, address the Dean of the respective department, or
The Registrar, Tufts College, Mass.
P. O. Address for the Medical and Dental Schools
416 Huntington Ave., Boston, Mass.

Dean Academy

FRANKLIN, MASS.

Dean Academy is an endowed boarding school for young men and young women, offering exceptional advantages for education in every department of broad culture. Its buildings are commodious and thoroughly equipped for school work and for home-like living. Its courses fit for any college or scientific school, and it has courses, also, fitting for practical life. A large corps of instructors, able and experienced. Courses in Music, Art, and Speaking under special instructors. The atmosphere of the school is homelike and helpful, and the spirit of the students is enthusiastic and loyal. A commodious gymnasium, with competent instruction, provides for the physical well-being. The school has a new Science building with well-equipped laboratories, a domestic science department for girls, admirably equipped, with an able instructor. Delightfully located in a clean and beautiful New England town. The income from a large fund is expended for the benefit of the pupils and makes the terms very reasonable. For catalogue address the Principal,

ARTHUR W. PEIRCE, Litt. D.,
Franklin, Mass.

GODDARD SEMINARY

BARRE, VERMONT

A Universalist home for boys and girls.

College Preparatory, Business, Domestic Science, Teacher Training, Piano and Voice Courses.

Expenses within the reach of all. Send for catalogue.

RUSSELL L. DAVISON, A. B., Principal

Reports, Year Books, Programs

And all Printing worth Doing Well

WALLACE SPOONER

81-89 Bristol St , Boston, Mass.

Burdett College

18 Boylston St., Boston

A Modern School of Commerce

Courses: Business, Accountancy, Shorthand, combined, Secretarial, Normal, Business Administration.

Founded 1889 Send for Catalog.

Lombard College

GALESBURG, ILL.

The only Universalist College west of New York State

Lombard offers Academic, Scientific and Music courses leading to Bachelor degrees.

We invite correspondence with men and women contemplating a college course.

JOSEPH MAYO TILDEN, LL. D., *President.*

Ryder Universalist House

Divinity School Department of

LOMBARD COLLEGE

At University of Chicago

Write DEAN LEWIS B. FISHER
1365 East 60th St., Chicago, Ill.

Westbrook Seminary

offers

Broad courses for college preparatory or cultural education. Special departments for commercial training, musical appreciation, and household management.

Graduate courses leading to degrees for young women who can not undertake a full college course.

A fine group of buildings splendidly situated. Unusual opportunity for young people to obtain a rounded and normal development.

The highest possible standards at the lowest possible cost.

Address, ORLANDO K. HOLLISTER, Litt. D.

The St. Lawrence University

Canton, N. Y.

Dr. Richard Eddy Sykes, President

COLLEGE OF LETTERS AND SCIENCE

Courses leading to the Degrees of B. A. and B. S
Edwin Lee Hulett, M. A., Dean.

THEOLOGICAL SCHOOL

Courses leading to the Degree of B. D.
Dr. John Murray Atwood, Dean.

BROOKLYN LAW SCHOOL

Courses leading to the Degree of LL. B.
Dr. Wm. Payson Richardson, Dean

SCHOOL OF AGRICULTURE

Granting Certificate of Graduation
Roland Hale Verbeck, B. S., Director

Crackling

The Central Aircraft Company is producing the smallest motor-car ever made, but with very powerful engines. It is said that these cars can climb the steepest pedestrians.—*Punch (London).*

* *

Kenneth, four years old, was a great chatterbox. His little tongue was seldom still. One day his mother was trying in vain to visit with a friend. She said, "O Kenneth, I wish you would give me a chance to say something once in a while."

"I did keep still once," said Kenneth, "and you didn't say anything."—*Christian Register.*

* *

Kitty, aged four, had been naughty and her father had had to administer vigorous correction before going to business. That an impression had been made was apparent when, on his return from business in the evening, Kitty called upstairs with frigid politeness: "Mother, your husband's home."—*The Argonaut (San Francisco).*

* *

"What's the matter down the street?"

"Another optimist has come to grief."

"How?"

"He thought the size of his car and a manner that keeps his clerks on the jump would overawe a traffic policeman."—*Birmingham Age-Herald.*

* *

"James, do you see that policeman making signs to you?" asked the lady in the back seat of the car.

"Yes, ma'am," replied the chauffeur.

"Probably wants us to stop."

"Don't know, ma'am. I don't understand his signs. You see, we don't belong to the same lodge."—*Yonkers Statesman.*

* *

During a campaign preceding the election of a Missouri Congressman it was suggested that, since he posed as a good business man, he might be willing to tell just what a good business man is.

"That's easy," he explained. "A good business man is one who can buy goods from a Scotchman and sell them to a Jew—at a profit!"—*Harper's Magazine.*

* *

Not that it makes any difference, but how much, we wonder, has the former Kaiser Wilhelm contributed to the support of European war orphans? We have failed to see the announcement.—*Youth's Companion.*

* *

Some people in peace-time will be interested in the young man who went into the army. On enlisting, he expressed the fear that he would face ridicule on account of his religion. After three years in the army he was asked how he had gotten along. "Fine," he replied, "they never found it out on me."—*Christian Register.*

A Splendid Novel of the Untamed West

The STRENGTH OF THE PINES

By

EDISON MARSHALL

Author of "THE VOICE OF THE PACK"

An Oregon mountain feud supplies the theme of Marshall's new novel, in which he displays his intimate knowledge of the great out-of-doors and the denizens of the forest with the same sure touch that made "The Voice of the Pack" one of the most noteworthy of last year's books.

Bruce Duncan's return to Trail's End, to solve a mystery of his boyhood, renews the feud in which his father had been killed, in which Bruce and his childhood playmate, Linda, are menaced by the evil Turner clan, with the forces of the wilderness an impartial and important factor.

"The Strength of the Pines" is a splendid novel of life in the open, of blood-stirring adventure and of a brave man, inspired by the love of a splendid woman, winning out against long odds.

$1.90 net

Order of

UNIVERSALIST PUBLISHING HOUSE

359 Boylston Street

BOSTON, MASS.

Now Ready

ELEANOR H. PORTER'S LAST BIG NOVEL

SISTER SUE

A Story of Joy Through Self-sacrifice

By the author of "Pollyanna" "Just David," "Mary Marie"

Price, $2.00 Order of

UNIVERSALIST PUBLISHING HOUSE

359 Boylston Street, Boston, Mass.